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ART. LXXXVII. *The Life of Sir Walter Raleigh, Knt. By Arthur Cayley, Jun. Esq.* 2 vols. 4to. pp. 665. Price 1l. 16s. Boards. Cadell and Davies, London. 1805.

SIR Walter Raleigh has for ſo long a period of time enjoyed an eminent reputation as a ſcholar, a ſoldier, and a courtier, that it is matter of no ſmall degree of ſurpriſe that the events of his life have not attracted a larger ſhare than they have hitherto done of the attention of the curious enquirer. The capacious mind of Gibbon was aware that this theme preſented an ample field for the excurſions of an acute inveſtigator of the growth of Britiſh intellect, and he once ſelected it as well worthy to become a vehicle for the diſplay of his talents. We ſay a vehicle for the diſplay of his talents; for this appears to have been the principal aim of his literary exertions. When therefore a more ſplendid ſubject ſuggeſted itſelf to his thoughts, he was eaſily induced to reſign the biography of his brave and learned countryman to any one who ſhould have ſufficient diſcernment to be aware of its intrinſic intereſt, and ſufficient induſtry to collect the neceſſary documents. Both theſe requiſites appear to be poſſeſſed by Mr. Cayley. He ſeems to be actuated by a ſincere veneration for the character of Sir Walter; and he has ſpared no pains in ſearching for the ſcattered records of the minuteſt paſſages of his hiſtory. It is but juſtice to acknowledge that

he has amply fulfilled the promiſe contained in his preface, that he has collected his materials with diligence, and that he exhibits ſimple truth in a ſimple garb. He confines himſelf almoſt entirely to the detail of facts, and never wanders into thoſe fanciful ſpeculations which the vanity of modern times has dignified with the pompous appellation of philoſophical hiſtory. A great part of his work conſiſts of the recitation of the documents on which it is founded. This circumſtance gives it an air of ſtiffneſs, which may render it unattractive to thoſe who cannot endure to liſten to periods which are not poliſhed to the moſt exquiſite degree of ſmoothneſs. But whoever wiſhes to obtain correct ideas of the ſtate of Engliſh ſociety, manners, and literature, in the reign of Elizabeth and James I. may peruſe his unadorned narrative with conſiderable advantage.

As the particulars of Sir Walter's life are more minutely detailed in theſe volumes than in any previous publications on the ſame ſubject, we are perſuaded that by abridging their contents we ſhall convey to the majority of our readers new information relative to a man who is entitled to rank among the moſt diſtinguiſhed ornaments of his country.

Sir Walter Ralegh was the ſon of Walter Ralegh, Eſq. of Fardel, in the pariſh of Cornwood, near Plymouth, and of Catherine, widow of Otho Gilbert, Eſq. and daughter of Sir Philip Champernon, of Modbury. He was born in 1552, at Hayes, in the county of Devon, an eſtate of which his father then held the remainder of an eighty years' leaſe. Of the incidents of his childhood, and of his ſchool education, no records have deſcended to theſe times; but it ſeems to be aſcertained that he was for a few years a member of Oriel College, Oxford. Moſt of his biographers, relying on the authority of Sir Robert Naunton, have aſſerted, that on his quitting the Univerſity he entered himſelf as a ſtudent of law in the Middle Temple. But in this they are moſt probably miſtaken; as Sir Walter, on his arraignment for high treaſon againſt King James, proteſted that "he had never read a word of law or ſtatutes before he was a priſoner in the Tower."

The eſtates of the Ralegh family having been conſiderably diminiſhed by the misfortunes or by the imprudence of his anceſtors, young Walter was compelled to become the architect of his own fortunes; and with this view, at the early age of ſeventeen, he embraced the profeſſion of arms. At this period Queen Elizabeth, being induced by a concurrence of political and religious motives to eſpouſe the cauſe of the oppreſſed proteſtants of France, granted permiſſion to Henry Champernon, a kinſman of Ralegh's by his mother's ſide, to enter,

enter, at the head of a troop of one hundred gentlemen, into the ſervice of the Queen of Navarre. Ralegh was of the number of this gallant band, which arrived in the Navarreſe camp in October 1567. Though his particular ſhare in the military exploits in which the Engliſh volunteers were engaged is now unknown, we have every reaſon to ſuppoſe that he neglected no opportunity of improving himſelf in the art of war, and of cultivating thoſe accompliſhments which diſtinguiſh a gentleman and a ſoldier. It is ſuppoſed that he returned to his native country in 1575. To this period of leiſure his biographer refers the compoſition of "The Nymph's Reply" to Marlowe's Paſſionate Shepherd, and ſome other poetical pieces, of which he has given correct copies.

But a life of literary tranquillity was by no means ſuited to the active genius of Ralegh. His wiſhes ſtill pointed to the honours and rewards of military glory; and when his royal miſtreſs, in 1577, deemed it expedient to aid by ſeaſonable ſuccours the efforts of the inhabitants of the Low Countries to throw off the Spaniſh yoke, he immediately repaired to the theatre of war, and ſerved in two campaigns under the command of Sir John Norris.

The gallant ſpirit which actuated the Engliſh gentry in the reign of Elizabeth is not perhaps more ſignally manifeſted in any circumſtance than in the naval and colonial enterpriſes which during that brilliant period of our hiſtory were planned and conducted by private individuals. Among other adventurers of this deſcription was Sir Humphrey Gilbert, Ralegh's maternal half-brother, who, having obtained a patent for planting certain diſtricts of America, eaſily perſuaded his kinſman to accompany him to the territory which he had thus been authoriſed to coloniſe. This expedition was, however, unſucceſsful. The ſmall fleet which Sir Humphrey had fitted out on this occaſion, having ſuſtained ſome loſs in an engagement with the Spaniards, was compelled to return home.

Soon after the failure of this enterpriſe, the attention of the Engliſh cabinet was anxiouſly directed to Ireland. The inhabitants of that unfortunate country, goaded by a ſenſe of injury, exaſperated by religious diſſentions, and inſtigated by the emiſſaries of the King of Spain, were ripe for a general revolt; and in many counties the operations of government were obliged to be ſupported by military force. On this occaſion Ralegh, who had been honoured with a captain's commiſſion in the Engliſh army, was diſpatched to Ireland, with the troops who were deſtined to reduce the rebels to ſubjection. For ſome intereſting anecdotes of his valour and good conduct we muſt refer our readers to Mr. Cayley's work. That the

Queen and her counſellors entertained a high ſenſe of his merits, is evinced by the circumſtance, that upon the Earl of Ormond's leaving Ireland, in the ſpring of 1581, he was appointed, in conjunction with two other commiſſioners, to ſucceed that nobleman in the government of Munſter. This promotion, however, did not ſatisfy his ambition. In a letter to the Earl of Leiceſter, which is preſerved in the Harleian Miſcellany, and is printed for the firſt time in Mr. Cayley's work, he complains in the following terms: "I have ſpent ſome time here under the Deputy, in ſuch poor place and charge, as were it not for that I knew him to be as if your's, I would diſdain it as much as to keep ſheep." His diſcontent did not, however, interfere with his duty. He remained in Ireland till the ſpirit of rebellion was ſubdued in the province of Munſter; and on the conſequent reduction of the army he returned into England.

It was probably during his Iriſh expedition that Ralegh became acquainted with Spenſer, who at that time held the office of ſecretary to Lord Grey, the Deputy. The intimacy which was thus formed between the ſoldier and the poet was ſoon matured into a friendſhip equally honourable to both parties, though the more ſubſtantial profits fell to the lot of the author of the Fairy Queen.

After Ralegh's return from Ireland, the report of the extraordinary ſervices which he had performed in that country powerfully recommended him to the favour of his ſovereign. But if we may give credit to tradition, he was indebted for his firſt introduction at court to the following romantic incident:

"The Queen, in her walks, met one day, it is ſaid, with a dirty ſpot in the road, which made her heſitate about proceeding. Our gallant young ſoldier, whoſe perſon was handſome, and his addreſs graceful, threw off his new pluſh mantle, and ſpread it for her Majeſty, who trod gently over the fair carpet, ſurpriſed, and pleaſed, at the adventure."—(vol. i. p. 98,)

Being in conſequence of this act of gallantry admitted into the ſervice of Elizabeth, he was employed by her in 1582, "firſt to attend Simier, the artful agent of the Duke of Anjou, her propoſed huſband, on his return into France; and afterwards to eſcort the Duke himſelf to Antwerp, after the final breaking off of the intended alliance."

A paſſage in his diſcourſe on the invention of ſhips, &c. intimates that he remained at Antwerp for a longer ſpace of time than the other Engliſh gentlemen who compoſed the retinue of the Duke, and that the object of his ſtay was to conduct a ſecret negociation with the Prince of Orange. The favour

favour in which he was thus held by Elizabeth, was ſoon after this period increaſed by the following tranſaction. During his reſidence in Ireland, a miſunderſtanding had taken place between him and Lord Grey, which aroſe to ſo ſerious a height that the ſubject of their diſpute was referred to the conſideration of the council. What the occaſion of their quarrel was, cannot now be aſcertained; but it appears, by the teſtimony of Sir Robert Naunton, that the ability with which Ralegh pleaded his cauſe greatly enhanced the good opinion which the Queen already entertained of him.

Ralegh did not however devote his extraordinary talents merely to the management of court intrigues. His ardent ſpirit ſtill aſpired to the honour of extending the dominions of his ſovereign in countries hitherto unexplored. Sir Humphrey Gilbert having determined once more to ſend a ſmall fleet to America, he engaged in the enterpriſe, and fitted out a bark, which he called after his own name. Soon after the ſailing of the expedition, this bark was obliged to return to Plymouth. Whatever vexation Ralegh might experience on the occurrence of this circumſtance, events demonſtrated that it was a fortunate one. The veſſel in which Sir Humphrey had embarked, on his return from Newfoundland, foundered at ſea, one of her conſorts ſhared the ſame fate, and only one ſhip of this ill-fated ſquadron returned to England.

The diſaſtrous termination of his kinſman's enterpriſe did not deter Ralegh from proſecuting the tempting courſe of maritime diſcovery. In 1584 he obtained letters patent from her Majeſty, authoriſing him to diſcover and coloniſe unknown lands; and in the month of April, of the ſame year, two ſhips ſailed on the hazardous voyage. On the fourth of July the Engliſh adventurers arrived on the coaſt of America, and made ſuch obſervations on the ſoil, produce, geography, and inhabitants of the country, as their limited means would allow. The journal, which contains the reſult of their enquiries, and which Mr. C. has reprinted from Hakluyt's voyages, gives a moſt flattering deſcription of this tract, which, in honour of the maiden queen, was denominated Virginia. The expedition returned in ſafety to England in the month of September 1584. In the enſuing ſeſſion of parliament Ralegh was elected one of the knights of the ſhire for the county of Devon, and about the ſame time he received from the favour of his ſovereign what was then eſteemed a flattering diſtinction—the honour of knighthood. Nor did Elizabeth reſtrict her bounty to the gift of empty dignity. In order to enable her favourite to live in a ſtyle ſuitable to his rank, ſhe granted him

a patent for licenſing the venders of wine throughout the kingdom.

It will eaſily be ſuppoſed that the highly favourable report which Sir Walter had received of the newly-diſcovered country of Virginia would induce him to proſecute the adventure by every effort in his power. Accordingly, in the ſpring of 1585, he fitted out for that purpoſe no leſs than ſeven ſhips, the command of which he delegated to Sir Richard Greenville. This armament arrived in Virginia towards the end of June, and Sir Richard, after eſtabliſhing a colony on the iſland of Roanoke, returned to England.—It is not conſiſtent with the object of this biographical ſketch to enter into the particulars of the hiſtory of this ſettlement. Referring our readers to the journal of its commander, Mr. Thomas Lane, we ſhall content ourſelves with obſerving that the new ſettlers do not appear to have conducted themſelves with ſkill or prudence. Neglecting the culture of the ſoil, they ſuffered themſelves to be decoyed by the artful natives into toilſome and fruitleſs ſearches for gold; and after ſuffering ſeverely from famine, and narrowly eſcaping being cut off by a conſpiracy of the Indians, the ſurvivors were happy to embrace an opportunity of quitting the American ſhore, preſented to them by the unexpected arrival of a Britiſh ſquadron, commanded by Sir Francis Drake. This unfortunate expedition muſt have ſeriouſly impaired Sir Walter's finances, which had however been very ſeaſonably recruited in the year of its ſailing by a grant of twelve thouſand acres of land, forfeited by the Iriſh rebels in the province of Munſter.

Among the commodities which the late voyages to America introduced into England, none has proved to be more important to our government, as a ſource of revenue, than tobacco. On the ſubject of this coſtly weed Mr. Cayley, after narrating the old ſtory of Sir Walter's ſervant baptizing his maſter with a tankard of ale, relates the following anecdote, which appears, both from its ſubſtance and the references on which its credibility reſts, to be ſupported by authority far ſuperior to that of the former:

"It is alſo related, that Queen Elizabeth one day converſing with Ralegh on the virtues and properties of the new plant, he happened to obſerve, that he was ſo well acquainted with it, that he knew the exact weight of the ſmoke which would be produced by any given quantity. Her majeſty, dwelling on the idea of bounding the ſmoke in a balance, ſuſpected that he was playing the traveller, and laid him a wager he could not make good his words.—Ralegh weighed the tobacco, ſmoked it, and then weighed the aſhes. The Queen did not deny that the difference had evaporated

in ſmoke; and added, many labourers in the fire turn gold into ſmoke;—you have turned ſmoke into gold."—(vol. i. p. 84,)

Sir Walter was now very high in her Majeſty's favour, and about this time was appointed by her, Seneſchal of the Duchies of Cornwall and Exeter, and Lord Warden of the Stannaries. In the year 1587 he received the additional honour of being appointed Captain of her Majeſty's guard, and Lieutenant-General of the county of Cornwall; and by ſome notes of this reign, left by the Lord Treaſurer Burleigh, we find that in the ſame year he received a grant of the lands of Antony Babington, who was executed for conſpiring with the unfortunate Queen of Scots to dethrone Elizabeth, and put her to death. He had alſo improved his fortune by the ſucceſs of ſome privateers which he fitted out to cruiſe againſt the Spaniards. Theſe reſources enabling him to proſecute his favourite deſign of forming a ſettlement in Virginia, he diſpatched thither three veſſels, containing a colony of one hundred and fifty men, well furniſhed with ſtores and proviſions. This little fleet ſet ſail on the 8th of May 1587, and on the 22d of July following anchored off Cape Hatteras. The ſettlers were afterwards landed on the iſle of Roanoke, and the governor, Mr. White, returned with the fleet to England, for the purpoſe of expediting the neceſſary ſupplies. On his arrival, however, White found the whole kingdom occupied in making preparations to reſiſt the invaſion with which it was then threatened by the Spaniards. Sir Walter in particular, who had been appointed one of the council of war to which the defence of the country had been entruſted, was prompted by the ſpirit of loyalty to devote to the ſervice of his queen whatever veſſels he could equip; and his infant colony was conſequently left to its own exertions. Two ſmall pinnaces indeed were ſent to its relief; but of theſe one was taken and plundered by pirates, and the other returned into port. Being now alarmed at the expences which he had incurred in plans of colonization, and having learnt by experience that his ſchemes were too magnificent to be accompliſhed by the efforts of an individual, Sir Walter conſigned his patent to a company of merchants, reſerving to himſelf the fifth part of all the gold and ſilver ore which ſhould be found in the Virginian ſettlements. He at this time enjoyed, ſays Mr. C. "among other diſtinctions, the honour of being one of the gentlemen of her Majeſty's privy chamber. He ſeems alſo to have received a conſiderable augmentation of his wine patent, conſiſting of the tonnage and poundage, which lucrative grant he enjoyed as long as Queen Elizabeth lived."

Hitherto we have beheld Ralegh proceeding with a ſteady and unobſtructed courſe up the ſteep hill of ambition; but it is not to be ſuppoſed that his progreſs was viewed by his contemporaries without envy. The jealouſy of courtiers is proverbial, and the new favourite learned to his coſt that it is ſometimes dangerous to attract too great a ſhare of royal munificence. There is reaſon to believe that the Earl of Leiceſter regarded his riſing intereſt with an evil eye, and that on the death of that nobleman his dread and diſlike of Sir Walter were inherited by his ſon-in-law, the Earl of Eſſex. The animoſity which took place between theſe rival candidates for the good graces of their ſovereign, was not allayed by their jointly partaking in the expedition intended to place Don Antonio on the throne of Portugal, and which, failing in its main object, effected the deſtruction of the Groyne and of the town of Vigo, beſides the capture of a conſiderable number of Spaniſh ſhips. On the contrary, it appears to have been ſo much aggravated by a diſpute which took place, relative to one of the prizes, between Ralegh and Sir Roger Williams, a friend of the Earl, that the Knight was compelled to yield to the ſuperior power of the favourite, and to retire from court.—On this occaſion he went over to Ireland, where he ſoothed his chagrin by the friendly converſe of Spenſer, whom he viſited at his pleaſant reſidence on the banks of the Mulla.—Though it appears from the writings of the poet that his friend at that time laboured under the diſpleaſure of his ſovereign, the ſame authority ſeems to intimate that he was ſoon reſtored to her favour. Ralegh availed himſelf of this revival of his intereſt at court to recommend Spenſer to the notice of Elizabeth, and it was under his auſpices that the three firſt books of the Fairy Queen were ſoon after his return to England committed to the preſs. The concern which he took in the fame and welfare of the poet were further manifeſted by two copies of recommendatory verſes, which, among other teſtimonials, are prefixed to that work. The zeal of Sir Walter in the cauſe of learning and humanity was at the ſame time further evinced by his ſucceſsful interference on behalf of Mr. John Udall, a puritan divine, of conſiderable talents, who had been, by a forced conſtruction of law, wrongfully convicted of high treaſon, on a charge of writing againſt biſhops.

In the latter end of the year 1591 the Queen was induced, by the perſuaſion of Ralegh, to add two men of war to a ſquadron of thirteen ſhips fitted out by himſelf and his friends for the purpoſe of intercepting the Spaniſh plate fleet. By

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ſome miſmanagement this armament, which ſailed for the weſt of England in February 1592, was detained there till the ſixth of May following, on which day Sir Walter proceeded to ſea. On the ſeventh Sir Martin Forbiſher overtook him, with letters from the Queen, containing his recal. As Ralegh was ſenſible that many of his friends had engaged in this expedition under the aſſurance that he would conduct it in perſon, he was very unwilling to comply with his ſovereign's mandate. "He therefore interpreted the Queen's letter with latitude, and continued in the fleet." But afterwards learning that the Spaniards, having gained intelligence of the object of his expedition, had taken the neceſſary ſteps to fruſtrate it, and his ſhips having ſuſtained ſome damage in a ſtorm, he returned to England. On his departure from the fleet he directed it to cruiſe againſt the Spaniards in two diviſions, the one of which was to ſcour the Spaniſh coaſts, while the other proceeded to the Azores. In conſequence of this arrangement the ſquadron took ſeveral rich prizes, among which was the Madre de Dios, a veſſel of 1600 tons burden, valued by the captors at five hundred thouſand pounds.

In a letter which Ralegh wrote to Cecil on the eve of his ſailing with this expedition, he alludes to a report which was then in circulation, that he was quitting the kingdom "for fear of a marriage." Though he proteſts to his correſpondent that this report is groundleſs, there is nevertheleſs reaſon to believe that it was founded in truth. About this time the conſequences of an intrigue which he had carried on with the daughter of Sir Nicholas Throckmorton, one of Elizabeth's maids of honour, could no longer be concealed. The virgin Queen was ſo grievouſly offended by the ſcandal which had thus been brought upon her court, that, immediately upon Ralegh's return, ſhe committed both the delinquents to the Tower. Mr. C. has republiſhed a curious letter from Sir Anthony Gorges to Sir Robert Cecil, which contains a very particular account of an affray that took place during Sir Walter's confinement, between him and the governor of the Tower, in conſequence of the latter's refuſing to allow the captive knight to go in diſguiſe "to eaſe his mind but with a ſight of the Queen," who was paſſing by Blackfriars in her barge. In a letter from Sir Walter himſelf to Cecil, we find the following high-flown paſſage:

"My heart was never broken till this day, that I hear the Queen goes away ſo far off, whom I have followed ſo many years with ſo great love and deſire in ſo many journeys, and am now left behind her in a dark priſon all alone. While ſhe was yet near at hand, that I might hear of her once in two or three days, my ſorrows were

were the leſs, but even now my heart is caſt into the depth of all miſery. I that was wont to behold her riding like Alexander, hunting like Diana, walking like Venus, the gentle wind blowing her fair hair about her pure cheeks, like a nymph, ſometime ſitting in the ſhade like a goddeſs, ſometime ſinging like an angel, ſometime playing like Orpheus; behold the ſorrow of this world! once amiſs hath bereaved me of all."—(vol. i. p. 126.)

It was no doubt intended that theſe indications of extravagant attachment ſhould be communicated to the Queen, upon whoſe mind they were perhaps calculated to produce a powerful effect. After a confinement of two months Ralegh was liberated from the Tower; but it ſhould ſeem that his royal miſtreſs, notwithſtanding he made the *amende honorable* for his tranſgreſſion, by marrying Miſs Throckmorton, never afterwards regarded him with the complacency which ſhe had manifeſted towards him previouſly to his infringment of the laws of chaſtity. Whether this circumſtance is to be attributed to her abſtract abhorrence of the vice of incontinency, or to her reſentment at the infidelity of a knight who certainly preſumes in ſeveral of his writings to ſpeak of the Queen as the ſovereign miſtreſs, at leaſt, of his chivalrous affection, it is impoſſible to determine. Certain it is that though Elizabeth was ſo far reconciled to the offender, towards the cloſe of the year 1592, as to beſtow upon him the manor of Sherborne, in Dorſetſhire, Ralegh found it expedient to retire to his new eſtate as into a kind of honourable exile. He did not, however, there waſte his time in vain complaints or in idle regret, but employed his leiſure in maturing the plan of a ſplendid achievement, the execution of which, he truſted, would fully reinſtate him in the good graces of his ſovereign. In peruſing the narratives of Spaniſh voyages, he had found frequent mention of the wealth of Guiana, and eſpecially of the riches of the "great and golden city El Dorado." The flattering accounts which he had read of this land of magnificent promiſe having been confirmed by oral teſtimony, he reſolved to attempt the conqueſt of it on behalf of her Majeſty. With this view he fitted out three ſhips, and, ſetting ſail from England on February 6th 1595, he proceeded to the iſland of Trinidado on the 22d of March. Here he captured a Spaniſh gentleman of the name of Berreo, who had formerly made ſeveral attempts to penetrate into Guiana, and from whom he derived much uſeful information. Having maturely weighed the advice which he had received from various quarters, he determined to explore the courſe of the Oroonoko. He accordingly endeavoured to enter the moſt northerly branch of that river with his ſhips; but being prevented

vented from accompliſhing his purpoſe by a bar of ſand, he embarked, accompanied by about a hundred of his followers, in boats. After enduring the greateſt hardſhips in rowing againſt the ſtream for four hundred miles, he was obliged, by the riſing of the freſhes, to return without having been able to penetrate to El Dorado. The narrative of his voyage, which he publiſhed ſome time after his arrival in England, and which Mr. C. has reprinted, contains a moſt tempting deſcription of the beauty and fertility of the diſtrict which he had viſited, and the moſt ſanguine aſſurances of its abounding with mines of gold. I never ſaw, ſays he, in a paſſage in which he ſums up its good qualities—

"I never ſaw a more beautiful country, nor more lively proſpects, hills ſo raiſed here and there over the vallies, the river winding into divers branches, the plains adjoining without buſh or ſtubble, all fair green graſs; the ground of hard ſand, eaſy to march on, either for horſe or foot; the deer croſſing in every path; the birds, toward the evening, ſinging on every tree with a thouſand ſeveral tunes; cranes and herons, of white, crimſon, and carnation, perching on the river's ſide; the air freſh, with a gentle eaſterly wind; and every ſtone that we ſtooped to take up, promiſed either gold or ſilver by its complexion. Your Lordſhip ſhall ſee of many ſorts, and I hope ſome of them cannot be bettered under the ſun; and yet we had no means, but with our daggers and fingers, to tear them out here and there, the rocks being moſt hard of that mineral ſpar aforeſaid, and is like a flint, and is altogether as hard or harder; and beſide, the veins lie a fathom or two deep in the rocks. But we wanted all things requiſite, ſave only our deſires and goodwill, to have performed more, if it had pleaſed God."—vol. i. p. 202.)

Theſe proſpects of future gain did not however appeaſe the diſpleaſure of Elizabeth; and it appears by a letter from Rowland White, Eſq. to Sir Robert Sydney, that Sir Walter, on his return from his Guianian expedition, was ſtill forbidden to appear at court. That he himſelf really felt the ſanguine expectations which are expreſſed in his narrative, is evinced by his fitting out another expedition to the river Oroonoko, in January 1596. This expedition he entruſted to the command of his friend Captain Keymis, who, proceeding to the place of his deſtination, found the paſſes occupied by the Spaniards, and was obliged to return home with nothing more ſubſtantial than reiterated aſſurances that Guiana abounded in mines of gold.

At the time when Keymis arrived in England, Ralegh was engaged in the memorable expedition againſt Cadiz, in 1596, in which he rendered ſignal ſervice to his country, not only by his advice, but by his perſonal courage. His ſhip was the

the firſt to enter the harbour, and he maintained the poſt of honour and of danger during nearly the whole of the engagement. In his narrative of the tranſaction he feelingly laments that a wound, which he received in the leg from a ſplinter, prevented him from ſharing in the plunder of the town. A third expedition to Guiana, which Sir Walter fitted out ſoon after his return from Cadiz, was productive of no other benefit than what reſulted to the art of navigation by a ſurvey of a part of the coaſt of Guiana and of Terra Firma.

The Earl of Eſſex, who had commanded in the expedition againſt Cadiz, was much diſſatisfied with the reſult of it, and in certain obſervations which he publiſhed on its conduct he made ſome reflections on Ralegh. But the influence of the favourite now began to decline, and Sir Walter found protection in the friendſhip of the Earl's competitor, Cecil, the ſecond ſon of Lord Burleigh, whoſe intereſt with her Majeſty was daily encreaſing. By the good offices of the Knight however a reconciliation was effected between thoſe rival courtiers, at whoſe joint recommendation he was ſoon afterwards reſtored to the exerciſe of his functions as captain of the guard, and fully reinſtated in the good graces of his ſovereign. But his friendly intercourſe with Eſſex was not of long duration. Having ſailed in quality of rear-admiral under the command of that nobleman, on an expedition againſt the Azores, he incurred his diſpleaſure by ſucceſsfully attacking the iſland of Fayal without his participation. So exceſſive was the irritation of Eſſex on this occaſion, that he caſhiered ſeveral officers who had concurred in the attempt, and cauſed Sir Walter to be tried and condemned by a court martial. By timely ſubmiſſion, however, his indignation was appeaſed, but we may eaſily conceive that the animoſity between him and Ralegh, according to the expreſſion of Camden, "rather ſlumbered than expired."

On the return of the expedition to England, it was found that the reſentment of Eſſex was by no means ſo formidable as it had once been. The Queen was incenſed againſt him for miſſing an opportunity which preſented itſelf during his ſtay at the Azores of capturing the homeward-bound Spaniſh plate fleet. The additional cauſe of offence which he afterwards gave by his miſconduct in Ireland, and the conſequent attempt at an inſurrection which coſt him his life, are matters well known even to the ſuperficial ſtudent of Engliſh hiſtory. It appears by a letter from Ralegh to Cecil, that when the fate of his unfortunate rival was in ſuſpenſe, the Knight urged his deſtruction, as a dangerous political adverſary. In juſtice to the memory of Sir Walter, however, we muſt remark

mark that the commonly received account of his attending the execution of Eſſex, for the purpoſe of triumphing over a fallen antagoniſt, is not true. He attended on that occaſion in his official capacity as captain of the guard, and though he had at firſt taken his ſtation near the ſcaffold, in order that he might anſwer any reflection which the Earl might caſt upon his conduct, when he was aware that his preſence was attributed to ſiniſter motives, he withdrew to the armoury of the Tower.

In proportion as the weight of Eſſex's influence decreaſed, Sir Walter experienced a greater ſhare of the liberality of his ſovereign. In Auguſt 1599, upon apprehenſions of an invaſion, he was promoted to the rank of vice-admiral. In the enſuing year he was ſent on a confidential miſſion into Flanders; and ſoon after his return home he was farther honoured by being appointed to the government of Jerſey. His proſpects of promotion after the death of Eſſex were of the moſt flattering nature, but they were at once overclouded by the death of Elizabeth, which event took place in March 1602.

[*To be continued.*]

ART. LXXXVIII. *An Abſtract of the whole Doctrine of the Chriſtian Religion, with Obſervations. By John Anaſtaſius Freylinghauſen. From a Manuſcript in her Majeſty's Poſſeſſion.* Royal 8vo. pp. 216. Price 12s. in Boards. Cadell and Davies, London. 1804.

AMONG the different nations of Europe there has been ſcarcely any people ſince the revival of learning and philoſophy, which has acquired higher diſtinction in literature and ſcience than that which has been attained by the Germans. By unwearied patience of reſearch they have accumulated immenſe ſtores of claſſical erudition; collected and arranged an enormous maſs of hiſtorical facts: and effected ſuch diſcoveries in mineralogy and other kindred branches of knowledge, that, in thoſe purſuits, they have decidedly torn away the palm from every competitor. Uniting with this ſpirit of laborious inveſtigation, qualities rarely found conjoined with it, originality and grandeur of conception, and daring wildneſs of imagination, they have ſignalized themſelves in poetry, and in proſe compoſitions bordering on a poetic character. But theſe qualities, commonly exceeding their legitimate bounds even in thoſe diviſions of the literary field which offered to them the moſt ample ſcope, have exerciſed a preſumptuous influence upon ſubjects which, if ever they preſumed to approach, they ought to have approached with the moſt awful reſpect. They have drawn morality and religion within their graſp. With the popular morality of Germany

we have been rendered too well acquainted by the ſpecimens of the German drama, which to the admiration of the Continent have recently ſought to add the applauſe of Great Britain. What is that morality? The elevation of vices into virtues. If the prevalence of ſuch morality could leave us in doubt as to the ſtate of religion in Germany; if it could allow us to heſitate whether the ſame audacity which has ſubverted ſcriptural rules of practice, would refrain its hand from Chriſtian doctrine; we need not to inſtitute an extenſive ſearch for proofs to determine our opinion. We have only to turn to the pages of Barruel, and to the Sketches of Eccleſiaſtical Hiſtory, by the late truly pious Dr. Erſkine of Edinburgh, to be convinced of the extravagant and ſhocking corruptions of "the truth as it is in Jeſus," of the outrageous ſpirit of being "wiſe above what is written," which have overſpread many parts of Germany; and thoſe parts, we fear, in particular, which profeſs the proteſtant faith.

Under theſe circumſtances it is with more than ordinary ſatisfaction that we lay the work of Freylinghauſen before our readers: a work the reverſe, in its moral and religious tendencies, of the peſtilent performances which have been imported from the ſame quarter, and worthy of the country which was the cradle of the reformation. The author was miniſter of St. Ulrich's church, and inſpector of the public ſchool at Halle; a divine of the Lutheran communion; and rendered eminent in his profeſſion by talents and erudition. The preſent treatiſe, which has long enjoyed high reputation in the country where it was firſt publiſhed, ſtands recommended among us by the ſanction of the moſt illuſtrious patronage, having been originally tranſlated into the Engliſh language from a manuſcript in her Majeſty's poſſeſſion, by her immediate command, and for the uſe of her royal daughters. It is alſo diſtinguiſhed by being the firſt book in our tongue ſtereotyped according to the improved proceſs diſcovered by Earl Stanhope. The only liberty which, as the Editor informs us, he has ventured to take with the text of the author, has been to omit ſome few ſhort paſſages which contained doctrines peculiar to the Lutheran church, and to render others more conformable to the tenets of the church of England. If any ſhould ſtill remain not altogether conſonant with the principles of our eſtabliſhment (though he profeſſes himſelf not to be aware of the exiſtence of any ſuch) he requeſts that they may be regarded as conveying the opinions of a foreign divine, for which the editor does not hold himſelf in any degree reſponſible.

The object of the work is to deliver a compendium of the whole doctrine of the Chriſtian religion, accompanied with ſuitable

ſuitable obſervations. It is divided into two parts: the firſt treating of the Deity and his attributes; the ſecond of the nature and ſituation of man: and in each part it proceeds methodically from article to article, according to the plan and arrangement predetermined by the author, in a catechetical form. Each article is ſubdivided into ſections; each ſection contains a queſtion, with the anſwer to it; the anſwer is ſupported by references to thoſe paſſages in the ſacred writings from which all or the moſt material of its branches have been ſeverally deduced, and is frequently confirmed or illuſtrated by ſubjoined remarks. Some of the ſections under each article relate to the proofs of the doctrines reſpectively under conſideration; others commonly are aſſigned to the duties and comforts flowing from the truth of the doctrines. The work, evidently the reſult of much thought and examination, bears the appearance of having been originally deſigned as a text-book, or ſummary of propoſitions, for the convenience of a lecturer in the inſtruction of his pupils, and with a view to the *vivâ voce* delivery of larger expoſitions on the ſeparate heads. From that ſtate we preſume that it was brought, by reviſal and ſome enlargement, to its preſent form.

That we may communicate to our readers a clear conception of the general nature of the work, we ſhall in the firſt inſtance give a recital of the articles diſcuſſed, together with a ſcheme which the author preſents as a map or itinerary of the region through which he purpoſes to travel.

"CONTENTS.—PART I. Article 1, Of the Eſſence, Attributes, and Perſons of God. Art. 2, Of the Creation. Art. 3, Of the Angels. Art. 4, Of Divine Providence. Art. 5, Of Election. Art. 6, Of Chriſt the Son of God, and of Man. Art. 7, Of the Holy Ghoſt.

"PART II. Article 1, Of the Image of God. Art 2, Of the Fall of Man, and of Sin. Art. 3, Of Freewill. Art. 4, Of the Call to Salvation. Art. 5, Of the Divine Illumination. Art. 6, Of Regeneration. Art. 7, Of Juſtification. Art 8, Of the Spiritual or Myſtical Union with God. Art. 9, Of Renovation or Sanctification. Art. 10, Of the Holy Scriptures. Art. 11, Of the Law and the Goſpel. Art. 12, Of the Keys of Heaven. Art. 13, Of Baptiſm. Art. 14, Of the Lord's Supper. Art. 15, Of Repentance and Converſion. Art. 16. Of Faith. Art. 17, Of Good Works. Art. 18, Of the Croſs. Art. 19, of Prayer. Art. 20, of the Chriſtian Church. Art. 21, Of the Eccleſiaſtical Order. Art. 22, Of the Civil Magiſtrates. Art. 23, of the Domeſtic Order. Art. 24, Of Death. Art. 25, Of the Reſurrection of the Dead. Art. 26, Of the Day of Judgement, and of the End of the World. Art. 27, Of Eternal Life.

The Scheme of which we have ſpoken is the following:

SCHEME

SCHEME *of the whole Doctrine of the Christian Religion.*

I. *Of* GOD.

- His Essence, Attributes, and Persons. *Art.* 1.
- The Operations of each Person.
  - Of the Father.
    - Of the Creation in general. *Art.* 2.
    - Of the Creation, Nature, and Functions of the Angels. *Art.* 3.
    - Of Providence. *Art.* 4.
    - Of Predestination. *Art.* 5.
  - Of the Son.
    - Of his two Natures. Of his Offices. Of his two States. *Art.* 6.
  - Of the Holy Ghost.
    - Of his Nature and Functions. *Art.* 7.

II. *Of* MAN.

- In the State of Innocence. *Art.* 1.
- In the State of Sin.
  - Of Adam's Fall, and original and actual Sin. *Art.* 2.
  - Of Free Will, or Man's natural Incapacity. *Art.* 3.
- In the State of Grace.
  - The Benefits of Grace.
    - Vocation. *Art.* 4.
    - Illumination. *Art.* 5.
    - Regeneration. *Art.* 6.
    - Justification. *Art.* 7.
    - Mystical Union with God. *Art.* 8.
    - Sanctification. *Art.* 9.
  - The Means of Grace.
    - The Word of God. *Art.* 10.
    - The Law and the Gospel. *Art.* 11.
    - The Keys of Heaven. *Art.* 12.
    - The Sacraments: Baptism. *Art.* 13. The Lord's Supper. *Art.* 14.
  - The Order of Grace.
    - Penitence. *Art.* 15.
    - Faith. *Art.* 16.
    - Good Works. *Art.* 17.
    - The Cross. *Art.* 18.
    - Prayer. *Art.* 19.
  - The Partakers of Grace.
    - The Christian Church in general. *Art.* 20.
    - The three States in particular: The Ecclesiastical. *Art.* 21. Of Magistrates. *Art.* 22. The Domestic. *Art.* 23.
- In the State of Glory.
  - Of Death. *Art.* 24.
  - Of Resurrection. *Art.* 25.
  - Of the Day of Judgement. *Art.* 26.
  - Of Eternal Life. *Art.* 27.

We ſhall now produce ſome ſpecimens which may furniſh an impartial repreſentation of the execution of the work, and may exhibit ſome of its leading doctrines.

The firſt which we ſelect is taken from the ſixth article; the general title of which is, "Of Chriſt, the Son of God and of Man." This article, in conſequence of the various topics which it examines, is divided into ſeveral chapters; and each chapter is again diſtinguiſhed into ſections. Our extract is from the ſecond chapter, in which the mediatorial office of our Lord is eſtabliſhed.

"*What is the ſacrifice of Chriſt?*

"It is the fulfilling and antitype of all the ſacrifices that were made before his coming, in the Old Teſtament;[a] and conſiſted in this, that during his whole life, he, from mere love and obedience, ſubmitted to all ſorts of internal and external ſufferings, and even to the ignominious death of the croſs, thereby offering himſelf to the Father as an expiatory ſacrifice for our ſins.[b]

"Obs.—The ſacrifice of Chriſt conſiſts in this: 1ſt, That he hath willingly embraced the condition of men, and taken upon him all their obligations towards God, both as to the obſerving of his laws, and ſuffering the puniſhments due to their tranſgreſſions.

"2dly, That he hath actually performed all their duties, and hath fully ſatisfied God in all things that he requires of men. It is this we call the merit, the ſatisfaction, or the obedience of Chriſt. The obedience of Chriſt, therefore, is twofold: 1ſt, Active, he having fulfilled every part of the law without exception;[c] and, 2dly, Paſſive, in having ſuffered all the puniſhments that men had deſerved on account of their ſins; wherein are contained his paſſion, the ſpilling of his blood, and his ignominious death.[d]

"Chriſt's paſſion was 1ſt, External, or his bodily ſufferings; and, 2dly, Internal, or the anguiſh of the ſoul, which he ſuffered near the Mount of Olives and on the croſs during three hours of darkneſs, during which he felt the whole weight of God's wrath againſt ſin.

"This ſacrifice or expiation of Jeſus Chriſt operates in favour of all men: for he is ſaid to have died for all men; that is, inſtead and in behalf of all men; ſo that, by his death, he hath procured them the grace of God and eternal life. The proofs thereof are,

"1ſt, Several paſſages in ſcripture, in which it is expreſsly ſaid, that Chriſt ſuffered and died for the whole world;[e] that he delivered all

[a] Heb. ix. 10. [b] John, x. 18.—1 Pet. ii. 24.—Gal. ii. 20.—Ps. xl. 7, 8, 9.—Eph. v. 2.—Gal. iii. 13. [c] Mat. v. 17.—Gal. iv. 45.—1 Pet. ii. 22. [d] Phil. ii. 8.—Heb. v. 8, 9. 12.—Iſa. liii. 4, 5.—1 Pet. i. 18, 19.—Acts, xx. 28. [e] John, iii. 16. i. 29. xii. 47. —1 John, ii. 22. or v. 5.

all men;[f] that thoſe alſo who are condemned are redeemed and delivered by Chriſt;[g] that men are condemned through their own fault.[h]

" 2dly, The univerſal call to ſalvation, and the offer made of it to all mankind.[i]

" 3dly, The condemnation of men, for not believing in Jeſus Chriſt; for, in order to believe in him, we muſt admit that he died for us: now, according to the opinion of thoſe who deny the univerſality of his propitiation, this might be a falſehood; they, therefore, who would believe it, would be condemned for diſcrediting a falſehood, which would be a manifeſt blaſphemy.

" *When did Chriſt intercede for us?*

" Not only during his abode on earth,[k] but alſo now that he ſitteth at the right hand of God, where he continues to claim the divine grace in our behalf, by virtue of his propitiatory ſacrifice.[l]

" *What is Chriſt's bleſſing?*

" It is his granting us all the grace and endowments requiſite for ſalvation; which, from his fulneſs, he will impart unto us, if we believe in him.[m]

" *What is our duty in conſequence of this doctrine?*

" 1ſt, That we ſeek the remiſſion of our ſins, and the grace requiſite for that purpoſe, merely through the ſacrifice Chriſt hath made for us; and that we offer up ourſelves with true love and gratitude to him, who, out of mere love, became a ſacrifice for us;[n] 2dly, That in our prayers we be excited to a filial confidence in God, by the knowledge of Chriſt's powerful interceſſion; and that, agreeable to his example, we, as ſpiritual prieſts, and through the ſame ſpirit of love, pray for others;[o] and, 3dly, That we make uſe of all bleſſings beſtowed on us for the honour of God, and for the benefit and ſalvation of our neighbour.[p]

" *And what is our comfort?*

" 1ſt, That Chriſt, by his ſacrifice, hath reſcued us from damnation,[q] reconciled us with God,[r] and reſtored unto us righteouſneſs and eternal life;[s] 2dly, That God, in conſideration of the interceſſion of our High Prieſt, will not impute to his children their treſpaſſes

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[f] Iſa. liii. 6.—Rom. v. 18. viii. 32.—Heb. ii. 9.—Col. i. 20. [g] Rom. xiv. 15.—1 Cor. viii. 11.—2 Pet. ii. 1. [h] Mat. xxiii. 37.—Acts, xiii. 46.—Luke, vii. 30. [i] 2 Cor. v. 20.—Acts, vii. 15. xvii. 30, 31. [k] Heb. v. 7.—John, xvii. 9.—Luke, xxii. 32. xxiii. 34. [l] Heb. vii. 25. ix. 24.—1 John, ii. 1.—Rom. viii. 34. [m] Acts, iii. 26.—John, i. 16.—Gal. iii. 8, 9. 14. [n] Heb. x. 19. 22.—2 Cor. v. 15.—Rom. xii. 1. [o] 1 Tim. ii. 1.—Heb. x. 19. 22. [p] 1 Pet. iv. 10.—1 Cor. xii. 7. [q] 1 Tim. ii. 6.—Gal. iii. 13. [r] 2 Cor. v. 19.—Rom. v. 10. [s] 2 Tim. i. 10.—Dan. ix. 24.

paſſes and inherent imperfections;[t] and, 3dly, That through Chriſt we ſhall abundantly recover the bleſſings forfeited by Adam."—(pp. 49—52.)

In the next article, the perſonality and the divinity of the Holy Spirit having been diſcuſſed, we meet with the following queſtions and anſwers reſpecting his offices.

"*What are the functions of the Holy Ghoſt?*

"His functions, or his gracious operations on the ſouls of men, conſiſt in correcting, teaching, admoniſhing, and comforting them.

"*On whom doth he exerciſe the function of correction?*

"On the world, or the impious part of mankind, on account of their ſins; that, being convinced of their wretched ſtate, they may, by true penitence, be led to Jeſus Chriſt[u]."—(p. 61.)

This paſſage, we confeſs, that we read with ſtrong feelings of diſappointment. It ſeemed to ſpeak as though human nature had in itſelf a large portion of inherent goodneſs, and needed no radical change, but only ſome ſuperadded correction and improvement; and as though this "correction" were requiſite only for the ſignally wicked part of mankind. We looked in vain for terms characteriſing the entire corruption of the human heart; for terms expreſſive of the neceſſity of a change correſponding to that which is denoted by the ſcriptural phraſes, to be "renewed by the Holy Ghoſt in the ſpirit of our minds;" to be "created afreſh in Chriſt Jeſus;" to become "new creatures;" and by others which might be produced of equally comprehenſive import. But let us haſten to do juſtice to our author. Unqueſtionably we ſtill think that if the Engliſh term "correcting" is in any meaſure adequate in meaning to the original word employed by the German divine (an enquiry which, as we have not before us the manuſcript whence the tranſlation was made, no degree of knowledge of the German language could enable us to determine), his ſtatement of doctrine concerning the Holy Spirit is extremely defective. In other parts, however, of his work, he decidedly proves that his views on this moſt important ſubject are completely ſcriptural, and, as ſuch, completely in unifon with the fundamental tenets which pervade the articles and liturgy of the church of England. The truth of our aſſertion is demonſtrated by the following paſſages:

"*What*

[t] 1 John, ii. 1. [u] John xvi. 8, 9.

" What is original sin?

" It is that horrid corruption of our nature which all men inherit by their carnal birth, as a spiritual infection; and consists in a total incapacity for, and alienation from, what is good, and a propensity to evil.[v]"—(p. 71.)

" What is the condition of man with regard to spiritual things?

" Concerning them, as relating to repentance and salvation, man hath by nature no power whatever, because his understanding is so blinded, that not only he cannot conceive them, but even considers them as folly.[w] So also hath his natural will not the least ability to choose and effectuate things truly and spiritually good;[x] but rather entertains an aversion to them, and leaves man in a state of enmity with God, in utter darkness, and under the dominion of satan and of sin.[y]

" What follows from this corruption of the human faculties?

" 1st, That all actions of natural men, or of such as are not yet amended by the grace of God, which may have the outward appearance of virtue, are nevertheless by no means truly good, but rather dead works:[z] and, 2dly, That a new birth, a new illumination, and a total change of the human mind, is requisite, which cannot be the act of man, but must proceed from God alone.[a]

" What is our duty in this respect?

" 1st, That we duly acknowledge our incapacity in all that concerns spiritual things, and lay aside all confidence in our own efforts;[b] 2dly, That we pray to our Lord God the more fervently for the light and strength of his Holy Spirit;[c] and, 3dly, That we attribute all that is bad or sinful in us to the corruption of our nature; and whatever may be good, to the grace of God, and to the operation of his Holy Spirit.[d]

" What comfort have we in this corrupted state of our nature?

" That God, through Jesus Christ, will restore our lost faculties and deliver us from our natural incapacity;[e] provided we do not wantonly counteract the operations of his grace, but earnestly and diligently attend to them.[f]"—(pp. 85—6.)

" Divine

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[v] Ps. v. 5.—John, iii. 6.—Rom. v. 12. 14.—Eph. ii. 3. [w] 1 Cor. ii. 6. 14.—Eph. iv. 18. v. 8. [x] Phil. ii. 13.—John, xv. 5. [y] Gen. vi. 5.—John, iii. 19.—Gen. viii. 21.—Rom. viii. 7. vi. 16, 17. 20. vii. 14.—Col. i. 13. [z] Matt. vii. 16, 17, 18. [a] John, iii. 3.—Ps. xv. 10.—Ezek. xxxvi. 26, 27.—Phil. i. 6. [b] John, xv. 4, 5.—2 Cor. iii. 5, 6. [c] Eph. i. 17, 18, 19.—Ps. cxix. [d] Ps. xix. 12.—1 Cor. xv. 10.—1 Chron. xxix. 14. [e] John, i. 4. —2 Pet. i. 5.—1 Cor. i. 30.—Phil. ii. 13.—Heb. xiii. 21. [f] John, xi. 12.—Acts, xiii. 46. 48.

" Divine illumination is that operation of God's grace, by which he communicates to man the knowledge of, and aſſent to, the truths which are neceſſary for his ſalvation. This is a revealed and fundamental article of faith."—(p. 93.)

" All men ſtand in need of this illumination, on account of their natural blindneſs concerning ſpiritual things.[g]"—(p. 94.)

" The Holy Spirit removes and aboliſhes the natural averſion we have to heavenly truths; for thoſe things are fooliſhneſs to the natural man,[h] and rouſes him from his natural ſlothfulneſs, ſo as to render him attentive to the doctrines that are laid before him.[i]

" 2dly, That the Holy Spirit infuſes into man a juſt knowledge and diſcernment of the truths revealed in ſcripture which relate to his ſalvation, ſo that he attributes a right ſenſe to the words thereof; whereas, from mere nature, and from the ſtrength of his own underſtanding, he can never rightly comprehend the things that are of the Spirit of God.[k]

" 3dly, That this ſame Spirit produces in man ſuch an aſſent to thoſe heavenly truths, that he totally agrees with them, aud ſubmits to them without reſerve."—(pp. 94—95.)

" *Why is regeneration neceſſary?*

" Its neceſſity is the conſequence, 1ſt, Of the great corruption of man, and of the anger of God reſulting from it;[l] and, 2dly, Of the divine holineſs and righteouſneſs, which ſeek their image in the interior of our hearts, and without which we cannot become partakers of the kingdom of God.[m]"—(p. 99.)

" *What is to be obſerved concerning regeneration?*

" 1ſt, That it is concealed and totally incomprehenſible to our reaſon;[n] 2dly, That it is a real birth, ſince by it the interior diſpoſition and nature of man are truly and effectually altered, and ſomething ſpiritual and ſupernatural is born, created, or wrought in him, which before was not in him;[o] and, 3dly, That it may be forfeited, but likewiſe recovered anew.[p]

" *What is properly the effect of regeneration?*

" It is a new ſpiritual diſpoſition of the heart, which acts in oppoſition to the ſinful corruption of our carnal birth,[r] and may increaſe by daily renovation; which ſpiritual property is denoted by various appellations in ſcripture, &c.[s]"—(p. 100.)

The ſoundneſs of the author's ſentiments concerning juſtification will appear from the following brief extracts:

" *What*

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[g] Luke, i. 79.—1 Cor. ii. 14.—Eph. iv. 17, 18. [h] 1 Cor. ii. 4. [i] Eph. v. 14.—Acts, xvi. 14. [k] 1 Cor. ii. 14. [l] Pſ. li. 5. 12.—John, iii. 6.—Eph. ii. 3. [m] Rom. ii. 28, 29.—John, iii. 3. 5.—1 John, i. 6. [n] John, iii. 8. 11, 12. [o] Jer. xxxi. 33.—Ezek. xi. 19. xxxvi. 25, 26. [p] Gal. v. 4. iv. 19. [r] John, iii. 6. [s] Pſ. li. 10.—2 Cor. v. 17.—Eph. iv. 24.—2 Pet. i. 4.—1 Cor. ii. 16.—Gal. iv. 19.

"*What are the cauſes of juſtification?*

"On the part of God, the cauſes are, 1ſt, his grace or abundant mercy, which is ſet in oppoſition to the merit of our works;[t] 2dly, The merit and ſatisfaction of our Lord Jeſus Chriſt, who hath completely fulfilled the law of God, and hath taken[u] upon him and beareth all our ſins, and their due penalty. On the part of man, the cauſe of juſtification is faith, inaſmuch as he receives and ſteadfaſtly adheres to Chriſt his Redeemer.[v]"—(p. 103.)

"*Do all men ſtand in need of juſtification?*

"They do, on account of the general ſinful corruption, and of the wrath of God annexed to it.[w] But none ſhall truly partake of it, except ſuch as receive Chriſt with a penitent, faithful, and contrite heart, and with a thirſt after his grace. Such hearts as are ſecure and obdurate, or which value themſelves upon their righteouſneſs, are not ſuſceptible of it.[x]"—(pp. 103—4.)

"*What is the duty of thoſe that are juſtified?*

"1ſt, That they do not caſt away the grace of juſtification when they have once obtained it; but that they preſerve it in faith, and therefore glory only in the Lord and in his righteouſneſs;[y] 2dly, That they readily forgive the faults of their neighbours, even as God forgiveth them for Chriſt's ſake;[z] and, 3dly, That they diligently and earneſtly ſtrive after holineſs.[a]"—(p. 106.)

It has given us true ſatisfaction to find, that, with reſpect to the points agitated at preſent among us in the Calviniſtic controverſy, the ſentiments of Freylinghauſen are unequivocally and entirely on the anti-Calviniſtic ſide.

The ſubject of good works is of ſuch moment, and the ſentiments of the author concerning it are ſo accurately ſcriptural, that we feel ourſelves bound to ſubjoin an additional extract. In p. 115, he juſtly ſtates the principle, that a work, in order to be *good*, muſt be performed *for the ſake of God*, from the motive of pleaſing him. He afterwards enlarges as follows:

"*By whom may good works be performed?*

"The perſons in whom, and through whom, good works are produced by God, in the Goſpel ſenſe, are only ſuch as have been regenerated and juſtified through their faith in Chriſt.[b]

"OBS.—

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[t] Rom. iii. 24.—Tit. iii. 4, 5.—Eph. ii. 5. 8, 9. [u] Jer. xxxiii. 16.—Rom. iii. 25. v. 19.—Iſa. liii. 11, 12.—2 Cor. v. 21. [v] Rom. v. 1. x. 3. iii. 22. 25, 26. iv. 5.—Gal. ii. 16.—Eph. ii. 8. [w] Rom. iii. 9. 19. 23. [x] Iſa. i. 16. 18. lxi. 1, 2, 3.—Pſ. li. 3.—Rom. ix. 31, 32.—Iſa. lxvi. 2.—Luke, xv. 21. xviii. 9. 13, 14. [y] Gal ii. 21.—1 Cor. i. 29. 31. [z] Eph. iv. 32.—Matth. xviii. 23. [a] Rom. vi. 22. [b] Eph. ii. 10.—John, xv. 16.—Matth. xii. 33.

" Obs.—Before regeneration, man hath neither the power nor the inducements neceſſary for performing good works; they muſt be derived from faith, and a love of God: and all the good which man does before converſion, though it be conformable to the law, and really good in the moral and civil ſenſe, yet it cannot be agreeable to God, whom nothing can pleaſe but what pleaſes him for Chriſt's ſake.

" *What belongs to the true nature and property of good works?*

" That they proceed from the newneſs of ſpirit,[c] or from the divine nature, which God reſtores in us through regeneration.[d] Whence all good works of the faithful, inaſmuch as they are regenerated, proceed from a willing unreſtrained ſpirit;[e] wherein they differ from the mere works of the law and of outward ſhow.[f]

" *Why is the practice of good works neceſſary?*

" Not to obtain forgiveneſs of our ſins, or ſalvation through their merit,[g] but becauſe they follow of themſelves, from a right faith and regeneration, and the renewal of the ſpirit; and becauſe, without them, and by perſevering in evil practices, faith, or the ſpiritual life of the faithful, is extinguiſhed, and the Holy Spirit is grieved, and at length totally loſt.[h]

" Obs.—The moſt righteous man can merit nothing from God by his good works; becauſe, 1ſt, He owes all the good he can do to God, he being God's own property, both on account of his creation and of his redemption.

" 2dly, He cannot perform good actions from his own ſtrength and abilities, but God alone does operate them in man.

" 3dly, His beſt works are ſtill very defective, and are acceptable to God only on account of the perfect obedience of Chriſt which is imputed, and ſupplies in the faithful what is ſtill wanting in them.

" N. B. Hence the objection, that 'if we merit death by our ſinful actions, we ſhould alſo deſerve ſalvation by our good deeds,' falls away of courſe, ſince our ſinful actions are our own, and are completely ſinful.

" 4thly, There is no adequate proportion between the tranſcendent greatneſs of the reward and our beſt works, ſuppoſing them to be ever ſo perfect.

" *What is the duty of the faithful in conſequence of this doctrine?*

" 1ſt, That they truly and faithfully apply the means of grace, obtained by regeneration, towards the performing of good works;[i] 2dly, That they continually ſtrive to become more abundant in them;

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[c] Rom. vii. 6. [d] 2 Pet. i. 4.—Ezek. xxxvi. 27. [e] Rom. vi. 17.—Ps. cxix. 56, 57. [f] Matth. vi. 1. 5. [g] Luke, xvii. 10. [h] 1 Tim. vi. 10.—Eph. iv. 30. [i] James, ii. 14.—2 Pet. i 5.

them;[k] and, 3dly, That they perſevere in the practice of them unto the end.[l]

"*What comfort attends the performance of good works?*

"1ſt, That the faithful are thereby aſcertained of being in the ſtate of grace;[m] 2dly, That God will not impute to them their inherent weakneſſes, but will more and more cleanſe them from their infection;[n] and, 3dly, That, according to his promiſes and mercy, he will richly reward them both here and hereafter.[o]

"OBS.—Reward ſignifies, in an enlarged ſenſe, an imparting of ſome advantages or favours in conſequence of a previous good behaviour, but not ſtrictly ſomething merited, and that one has a right to demand. Salvation therefore is, with great propriety, called a gracious reward; that is, not merited, but obtained, by the faithful, through God's promiſe and their faith. Thus a father promiſes a reward to a child for raiſing a certain weight, in doing which he aſſiſts materially, and perhaps lifts it alone; yet he gives the reward to the child, if it has employed all its ſtrength, and done its beſt towards performing what was required of him."—(pp. 164—167.)

We add one ſhort paſſage, partly as exemplifying the compact form in which the writer before us delivers his practical inferences; and partly for the ſake of impreſſing on heads of families the ſacred and grievouſly neglected duty of conſulting, in all domeſtic proceedings, as well as promoting by habitual ſuperintendance and perſonal inſtruction, the eternal intereſts of their ſervants.

"*What are the duties of maſters?*

"That they love their ſervants in a parental manner;[p] that, prompted by this love, they attend to the good of their ſouls;[q] that they give them their due reward;[r] and that they treat them with mildneſs and forbearance.[s]

"*What are the duties of Chriſtian ſervants?*

"That they conſider their maſters as worthy of all honour;[t] that they obey them as Chriſt himſelf, in every thing that does not interfere with their duty towards God;[u] and that they behave themſelves faithfully and patiently in their ſtation.[w]"—(p. 196.)

In a work which conſiſts of ſo very large a number of propoſitions, it is not ſurpriſing, however ſubſtantial may be its general

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[k] Mark, iv. 20. [l] Gal. vi. 9.—1 Theſ. v. 15.—2 Theſ. iii. 13. [m] 1 John, iii. 19, 20. [n] John, xv. 2. [o] Iſa. iii. 10.—1 Cor. xv. 58.—Mal. iii. 16. 18.—Gal. vi. 8, 9.—Matth. v. 3. 12. xxv. 34. 36. [p] Luke, vii. 2, 3.—Eccl. xxxiii. 31. [q] Gen. xviii. 19.—Deut. vi. 7. [r] James, v. 4. [s] Eph. vi. 9. [t] 1 Tim. vi. 1, 2. [u] Eph. vi. 5. 7.—Tit. ii. 9, 10.—Col. iii. 22, 23. [w] 1 Pet. ii. 18.—Tit. ii. 10.

general excellence, that there ſhould be found ſubordinate points, with reſpect to which the author has not preſerved his wonted clearneſs, or has even fallen into miſtakes. Two or three inſtances of the latter kind it may be right to ſpecify. He defines lies, p. 7, to be "untruths which tend to the prejudice of others:" thus putting aſide the native guilt of falſehood as a breach of obligation to God; and, like Mr. Hume and his followers, reſolving the moral duty into attention to expediency. We do not, however, perceive this unſcriptural ſtandard of morality upheld in other parts of his work. His remarks, pp. 123, 124, on the verbal inſpiration of the ſcriptures, cannot be admitted without conſiderable qualifications. His interpretation of 1 Cor. xv. 29, that "the apoſtle means by being baptized for or over the dead, being baptized over the tombs of the martyrs, in commemoration of their ſufferings, and as a pledge of our imitation," p. 142, is ſurely groundleſs. We apprehend that there is neither proof nor probability of the exiſtence of ſuch a cuſtom in the days of St. Paul. The aſſertion, p. 179, that "the inviſible church" (which he defines, p. 178, to conſiſt of "all thoſe who are united with Chriſt on the whole ſurface of the earth,") "can never ſuffer any conſiderable diminution," is contrary to the teſtimony of Scripture, particularly to the Apocalypſe.—We obſerve that he frequently refers to the Book of Wiſdom, in the ſame manner as to the canonical Scriptures: and ſome of his proofs from the inſpired writings are to be ranked only as illuſtrations.

We cordially rejoice that, while there are members of the church of England who, in their zeal to withſtand erroneous tenets, are ready to abandon the genuine doctrines of the Goſpel, thoſe doctrines have in this work been preſented to the Britiſh public under the ſignal patronage of royalty.

The type, by its ſtrength and clearneſs, recommends the new proceſs. On the whole it is very correct. Some few errors might be pointed out; as the reference Phil. i. 34 (p. 30).

ART. LXXXIX. *A Philoſophical Treatiſe on the Paſſions. By T. Cogan, M.D.* 8vo. pp. 383. Price 8s. 6d. in Boards. Cadell and Davies, London. 1804.

THE ſubject of this work is of too great importance to have been entirely neglected by writers on the philoſophy of the human mind: in general, however, it has been only incidentally noticed by them; while their chief attention has been paid to the origin of ideas, and the nature and operations of

of the thinking principle. Dr. Cogan's Treatiſe is, as far as we recollect, the firſt that has been excluſively devoted to the ſubject of the paſſions. Without entering deeply into metaphyſical enquiries, its object ſeems to have been, to record and claſſify their various phenomena, and to deduce general obſervations of a philoſophical or practical nature. The work is divided into two parts, of which the firſt is entitled, An Analyſis of the Paſſions; the ſecond, Philoſophical Obſervations and Enquiries.

The firſt part contains the arrangement of the ſubject, with ſome remarks on the plans of arrangement adopted by preceding writers; together with an explanation of the terms made uſe of to expreſs the paſſions, and their various modifications. Although this part occupies more than half the work, yet it is only to ſuperficial readers that its length will appear tedious, or diſproportioned to the importance of the topics it diſcuſſes. The advantages of a clear and lucid arrangement in philoſophical ſubjects muſt appear ſelf-evident, and the importance of fixing with preciſion the meaning of the terms employed, will immediately be ſeen when we recollect the errors and prejudices (greater and more numerous perhaps than we are at all aware) which have ariſen from a vague and indefinite uſe of words, in common language, to which no clear idea has been affixed.

The firſt chapter, in which is given a general view of the ſubject, explains the ſpecific difference of the terms paſſion, emotion, and affection. The different plans of arrangement adopted by Hartley, Watts, Groves, &c. are examined, and imperfections pointed out in each, which, as Dr. Cogan thinks, render ſome other plan of claſſification deſirable, which may be free from ſimilar objections. He proceeds to deduce the origin of our paſſions from that eſſential principle of ſenſitive and intelligent nature by which it is led to delight in well-being, and which, as it contemplates good or evil, becomes love or hatred, deſire or averſion. From one or other of theſe ſources all our paſſions are derived; and they are divided into two leading claſſes: 1, Thoſe which owe their origin to the principle of ſelf-love; and, 2, Thoſe which are derived from the ſocial principle.

The following extract contains a conciſe view of the plan of arrangement adopted by Dr. Cogan, as derived from the principles above mentioned:

"Some of our paſſions and affections are inſpired by circumſtances which more immediately relate to *ourſelves*, and to our own perſonal intereſts; that is, they belong to the principle of *ſelf-love*: ſome

ſome of them belong to the *ſocial principle*, and refer to our connections with our own ſpecies, or to all animated natures.

" In ſome of our paſſions and affections the ideas of *good* are obviouſly predominant; in others, the ideas of *evil*.

" The paſſions and affections which relate to ſelf-love, and are excited by the idea of a good, may either refer to the good that is *actually in our poſſeſſion*, and communicate various degrees of enjoyment, from ſimple gratification to ecſtaſies: or,

" The good we love *may not be* in our poſſeſſion; but it may appear attainable, and become the object of our *deſire*: or,

" Though it be not in our poſſeſſion, circumſtances may appear highly favourable to our *attaining* it, and it may thus inſpire *hope*.

" The ſtate in which *evil* is the predominant idea, referring to ourſelves, may relate

" To the *loſs* of that good which we poſſeſſed, or to *diſappointments* reſpecting the good we deſired, and hoped to obtain; inſpiring *ſorrow*, with its various modifications: or,

" We may be *apprehenſive* concerning the loſs of what we poſſeſs, concerning the approach of ſome poſitive evil, or concerning the accompliſhment of our deſires, which introduces the family of *fear*.

" The cauſe of both ſorrow and fear may be ſome agent, whoſe deſigned conduct, or even whoſe inadvertency, may threaten or produce injuries, and thus excite anger in various degrees.

" The cauſes and excitements of our paſſions and affections reſpecting *others*, may alſo be arranged under the predominancy of good or evil in our ideas.

" Under the former head may *benevolence* be placed, which will indicate itſelf either by *good wiſhes* or *good opinions*, each productive of a large diverſity of affections and paſſions, according to contingent circumſtances.

" The predominance of evil in our ideas will ſhew itſelf in actual *malevolence* of diſpoſition concerning another, or in a *diſplacency* and diſapprobation of conduct."

Although we agree with the author in thinking the plan of arrangement, of which the above extract gives a ſketch, to be, upon the whole, the beſt, yet we think it defective in arranging anger and malevolence under different claſſes. They differ from each other only as a habit differs from a ſingle act: they ariſe from the ſame ſources; and it would be difficult to prove that malevolence, any more than anger, was ever cauſed by any thing but the conduct of ſome moral agent, which either is, or is ſuppoſed to be inconſiſtent with our happineſs, or with that of others.

The remaining chapters of the firſt part contain an expanſion of the author's plan, in which the various modifications of the paſſions are arranged under their ſeveral heads, and a conciſe

conciſe view is taken of the phenomena they exhibit to the attentive obſerver.

Before we quit the ſubject of this part of the work, we ſhall extract the following note to page 26; not that we think the opinion it combats likely to prevail to any conſiderable degree, but becauſe we are convinced that ſelfiſh and illiberal ſyſtems have gained a great advantage from the viſionary and impracticable lengths to which thoſe of a contrary nature have been carried by ſome of their advocates.

"It would not only be a ſevere but an abſurd requiſition to expect that mankind ſhould univerſally be more attentive to the welfare of others than to their own. This mode of exerciſing benevolence could not be productive of ſo much good as the preſent conſtitution of our natures; nor would it be ſo favourable to the cauſe of benevolence as has been imagined. No mind, truly generous or deſerving attention, could poſſibly receive the gift of well-being entirely at the expence of the donor. Thus were the ſelfiſh principle totally extinguiſhed, the reciprocal communication of good could be little more than a complimentary exchange."

The ſecond part of the work is divided into three chapters, the firſt of which treats on the laws of excitement: in the ſecond the cauſes are enumerated which occaſion a diverſity in the paſſions of different individuals, and their different effects explained: the third is on the influence of the paſſions; 1, their medical influence; 2, their influence on thought and language; 3, on character; and, 4, on happineſs.

As a favourable ſpecimen of his mode of reaſoning, we give the following extract from the firſt chapter, in which the author endeavours to prove that ſurpriſe is the efficient cauſe of paſſion, as diſtinguiſhed from affection.

"In different parts of the analyſis of the paſſions the influence of the introductory motions, in quickening affections of the moſt oppoſite nature into a paſſion, has fully appeared. It has been ſhewn, that whatever ſtrikes us in a ſudden and unexpected manner, generally makes, for the inſtant, a more vivid impreſſion than things and circumſtances of much greater conſequence with which we have been familiarized, or which have been more ſlowly and progreſſively introduced to our notice. It has been rendered obvious that wonder is compounded of ſurpriſe, and the impreſſion made upon the mind by the idea of intricacy; and that aſtoniſhment unites the perception of vaſtneſs with ſurpriſe. We have remarked, that theſe are by univerſal ſuffrage emphatically termed emotions; and we have ſeen the influence of theſe introductory emotions in paſſions of the moſt oppoſite characters.

"Theſe conſiderations united make it highly probable that the eſſential and characteriſtic difference between a paſſion and an affection depends upon the ſuperaddition of ſurpriſe, to the natural effect

effect produced by the real or ſuppoſed quality of an object: that this emotion, conjoined with the ſpecific nature of its exciting cauſe, is virtually the efficient cauſe of a paſſion; the perception of ſurpriſe rendering the affection viſible by characteriſtic ſigns, correſpondent with its ſpecific nature.

"Thus, for example, in joy, the pleaſing part of the impreſſion owes its origin to the poſſeſſion, or undoubted expectancy of ſome deſirable good. This, in its loweſt influence, produces ſome degree of change in the corporeal frame. It is a ſenſation, and muſt be felt ſomewhere. The vividneſs of the impreſſion, occaſioned by the impetus of ſurpriſe, renders this ſenſation more vivid, diffuſes its effects over the whole ſyſtem, and occaſions a delectable and ungovernable flow of ſpirits, which becomes conſpicuous to every ſpectator. But as novelty is the exciting cauſe of ſurpriſe, in proportion as the novelty of the good ſubſides, ſurpriſe gradually diminiſhes, and leaves the mind under the influence of an affection, more proportionate to the real value of the object.

"Thus we may ſuppoſe the paſſion of anger to conſiſt of that diſagreeable ſenſation which a ſenſe of injury will always occaſion, quickened by ſurpriſe into an ungovernable emotion. The reluctance with which we part with any thing contributing to our benefit or enjoyment, will be quickened by ſurpriſe into the agonies of ſorrow; which is alſo able to convert painful apprehenſions into the exceſs of fear.

"Nor does the acknowledged fact, that our paſſions are ſometimes excited by deliberate contemplation, militate againſt this opinion. This can only take place in affairs of high importance; and in ſuch caſes, the more deliberate ſurvey conſiſts in examining and reflecting upon every circumſtance relative to the nature of the exciting cauſe, which neceſſarily produces a variety of new and unexpected combinations, each of which will be attended with a proportionate degree of ſurpriſe; and although there will not be in any one circumſtance that quantity of novelty which ſo powerfully ſtrikes the mind in caſes that are ſudden and totally unexpected, yet the combined influence of the aggregate number of novelties may finally produce the moſt extravagant paſſions. Thus may the mind calculate the variety of benefits ariſing from ſome proſperous event until it be tranſported with joy; enumerate the evils of privation, until it becomes frantic with ſorrow; dwell upon the number and magnitude of provocations which aggravate an injury, until reſentment ſhall be converted into rage; and by ruminating upon the extent of danger, it may be driven into deſpair.

"If this conjecture be admitted, it will give a beautiful ſimplicity to the theory of the paſſions. It ſhews that they may be decompoſed into the ſimpleſt elements; while it indicates the manner by which the combination of theſe elements may be productive of the moſt infinite variety, both in nature and ſtrength. It ſhews that the different degrees of force in the quickening agent, or of its reiterated influence, are calculated to give various degrees of momentum to each particular affection."—(pp. 181—184.)

The

The following paſſage (from the obſervations *on the ſeat of the paſſions)* with which we ſhall conclude our extracts, is curious and novel; and ſhows, in a ſtrong light, the difficulties to which thoſe philoſophers are reduced who ſuppoſe human nature to be compoſed of two or more principles eſſentially diſtinct from each other, and poſſeſſing no one property in common.

" It is uſual for writers on the paſſions to ſpeculate concerning their *ſeat*; whether it be in the ſpiritual, or in the animated *material part* of man. Some philoſophers place the paſſions ſolely in the corporeal ſyſtem. Among theſe was the celebrated Des Cartes. Mr. Grove, on the contrary, defines the paſſions to be the affections attended with peculiar and extraordinary motions of the animal ſpirits; and in oppoſition to the ſentiments of Des Cartes he ſays, 'I am inclined to think that a ſenſation of the ſoul generally precedes a change in the ſpirits: external objects not being able to raiſe a ferment in the ſpirits, till they have firſt ſtruck the mind with an idea of ſomething noble, frightful, amiable,' &c.

" Others, again, aſcribe ſome of the affections to the animal principle, and ſome to the rational. Dr. Reid is in doubt whether 'the principle of eſteem, as well as gratitude, ought to be reckoned in the order of animal principles, or if they ought not rather to be placed in a higher order.' He has finally, however, placed the eſteem of the wiſe and good in the order of animal principles: not from any perſuaſion that it is to be found in brute animals, but becauſe it appears in the moſt unimproved and moſt degenerate part of our ſpecies, even in thoſe in whom we hardly perceive any exertion either of reaſon or of virtue.

" But what is ſtill more ſingular, the ſame affection is ſometimes placed by this philoſopher under the animal, and ſometimes under the rational principle. Speaking of reſentment, he obſerves 'that ſudden or inſtinctive reſentment is an animal principle common to us with brute animals; but that reſentment which ſome call deliberate, muſt fall under the claſs of rational principles.' He alſo excludes 'the parental affection from the rational principle, becauſe it is not grounded on an opinion of merit in the object.' (See Reid's Eſſay on the active powers of Man. Eſs. iii. ch. 4.)

" This contrariety of opinions among philoſophers themſelves, the vague conjectures and arbitrary poſitions they have advanced, too plainly evince that we are not prepared for diſquiſitions of this kind. They prove that it will be impoſſible to arrange the paſſions and affections, with any preciſion, under theſe two heads, until we ſhall have obtained more accurate ideas of the nature of the rational and ſpiritual part of man, on the one hand, and of the vivified matter which is ſuppoſed to conſtitute his animal nature on the other.

" Thoſe who place the paſſions, or any of the affections, in the body, confeſs that it muſt be an animated body; but they do not explain to us the cauſe of this animation, or what is that vivifying principle

principle which ſo wonderfully changes the properties of dead, inſenſible, inactive matter. When we ſhall know the cauſe of ſenſation or of perception in its loweſt ſtage; and when we ſhall have diſcovered what that is which thinks, reaſons, and wills, we may be better qualified to decide concerning the ſeat of the paſſions and emotions.

"The reaſon which induced Des Cartes and others to make all the affections ſenſual, is obvious. It is eaſy to perceive that we cannot aſcribe affections to the ſpiritual part of man, without admitting the paſſions alſo; nor theſe without being perplexed with the appetites; which, although confeſſedly ſenſual, frequently excite thoſe emotions and paſſions which muſt be aſcribed to the ſpirit if it be ſuſceptible of emotions. But this combination, or reciprocal influence, they deem to be totally inconſiſtent with thoſe intellectual honours they are ſolicitous of aſcribing excluſively to our ſpiritual natures.

"Dr. Reid's embarraſſment ſeems to ariſe from the expectation that the rational principle muſt always act rationally; which leads him to infer that whenever the paſſions and affections do not receive the ſanction of reaſon, they are to be aſſigned over to the animal principle. But this hypotheſis will tempt us to doubt of the very exiſtence of the rational principle in numbers of our ſpecies: it leads us to conclude that the two natures, deemed ſo diametrically oppoſite to each other, poſſeſs powers ſo perfectly ſimilar, that it is difficult for the keeneſt diſcernment to diſtinguiſh between their operations; and it compels us to infer, that whenever ſome of our affections become conformable to reaſon, they have changed their ſeat from the animal to the rational principle."—(pp. 204—207.)

On the whole, we look upon Dr. Cogan's work as ſupplying a chaſm in the hiſtory of the human mind, and as making a valuable addition to moral ſcience. The reaſoning, though not profound, is in general clear and ſatisfactory: the ſtyle is eaſy, flowing, and perſpicuous; though, in ſome inſtances, it appears not to have quite the preciſion requiſite in a philoſophical treatiſe. We ſhall be happy to announce the appearance of the ſecond volume, for which the concluding ſentence of the preface gives us reaſon to hope.

ART. XC. *An Account of a Voyage to eſtabliſh a Colony at Port Philip in Baſs's Strait on the South Coaſt of New South Wales, in His Majeſty's Ship Calcutta, in the Years* 1802-3-4. *By J. H. Tuckey, Eſq.* pp. 239. Price 5*s.* in Boards. Longman and Co. London. 1805.

IT is not now the period for diſcuſſing the propriety of an attempt to colonize the eaſtern coaſt of Auſtralaſia, for ſuch muſt be its philoſophical appellation; or to indulge in ſpeculations

ſpeculations reſpecting its probable conſequences; the plan commenced prior to our literary exiſtence, and we muſt take it as a ſubject fully conſidered and executed. We may however be permitted to remark, that the eaſt and ſouthern coaſts of this vaſt iſland, this rival of a continent, affords few ſubjects of philoſophical inveſtigation; and we fear, few objects of colonial attraction. The almoſt ſolitary navigable river which it offers, will probably prevent its poſſeſſing an extenſive or numerous population: its indigenous riches will lead few adventurers to its coaſts: and had not ſome bulls and heifers accidentally ſtrayed from Sidney Cove, its largeſt wild animal had ſtill been a kangaroo; its only beaſt of burthen a Malay or an Auſtralaſian ſlave. Fancy may ſtill anticipate, in the interior parts, fertile meadows, purling ſtreams, another Niger, or perhaps a Ganges. But we have evidence of neither, and, having now nearly coaſted the whole iſland, the laſt is not within the bounds of even remote probability. It preſents few attractions as a colony; and, except as a reſting place for the whalers, perhaps as the ſpot from which, at a diſtant era, Peru and Chili may be compelled to barter their gold for European iron, proſpects remote and precarious, we can ſcarcely perceive the returns to be expected for ſuch immenſe expences, for ſuch a profuſion of human comfort and human life.

If, however, Auſtralaſia muſt ſubmit to Engliſh colonization, the diſcovery of Baſs's Strait will greatly aſſiſt the navigator in his voyage. It leſſens the diſtance, and renders the paſſage leſs precarious; and the eſtabliſhment of a colony on the ſouth coaſt, will aſſiſt the mariner in caſe of accidents from leaks, ſcarcity of proviſions, &c. It has hitherto added nothing to the ſtock of the philoſophical geographer. We fondly hoped, that we might here diſcover a ſtrait which would at once lead us to the interior of the iſland; that we might find the eaſtern coaſt only the ſterile extremity of a beautiful and fruitful diſtrict; and that we might from this ſtrait reach a fairy land which fancy had adorned with objects of utility and beauty. The proſpect, however, gradually vaniſhes from the view—it is no longer caught at, even by the imagination.

Mr. Tuckey's voyage is directed to the ſpot from whence theſe day-dreams originated: they are at once diſſipated, and we wake to ſolitude and gloom. Our author's ſhort ſtay could not, however, give any very extenſive information, and his work is rather a narrative of the voyage, than a deſcription of the ſouthern coaſt of Auſtralaſia. The obſervations, indeed, which he offers, and which thoſe of others have confirmed, ſufficiently decide the points juſt mentioned. Mr. Tuckey

apologizes

apologizes for the literary faults, as a ſailor's life affords few moments of learned eaſe. The reader will conſequently be aſtoniſhed to find the narrative elegant and even flowery; not meretriciouſly ornamented, but often greatly raiſed above the deſcriptive language of general travellers. Unfortunately, the account of Port Philip is the ſmalleſt part of the work. Yet there *are* faults, and groſs ones: the printer has blundered ſo frequently as to obſcure the deſcription; and proper names as well as the Latin lines are miſerably mangled.—The Calcutta was deſtined to convey convicts; and we ſelect the following remarks as a ſpecimen of the author's feelings, his delicacy, and good ſenſe.

"In bidding farewel to England, it may naturally be ſuppoſed, that the feelings of our motley crew would be as various as their ſituations, their proſpects, or their characters; yet their general ſentiment ſeemed to be that of entire indifference: a few women alone, whoſe birth and education had promiſed them a far different fate, were affected by this heart-rending, though voluntary exile from their native country, and,

"Shudd'ring ſtill to face the diſtant deep,
"Return'd and wept, and ſtill return'd to weep."

Among the convicts on board were ſome who, by prodigality and its attendant vices, had degraded themſelves from a reſpectable rank in ſociety, and were indebted to the lenity of their proſecutors alone, for an eſcape from the laſt ſentence of the law. Some of theſe men were accompanied by their wives, who had married them in the ſunſhine of proſperity, when the world ſmiled deceitfully, and their path of life appeared ſtrewed with unfading flowers; in the ſeaſon of adverſity they would not be ſeparated, but repoſed their heads upon the ſame thorny pillow; and as they had ſhared with them the cup of joy, they refuſed not that of ſorrow.

"Thoſe alone who know the miſerable and degraded ſituation of a tranſported felon, can appreciate the degree of connubial love that could induce theſe women to accompany their guilty huſbands in their exile. The laws can only make diſtinction in crimes, while the criminals, whatever may have been their former ſituation in life, muſt ſuffer alike for crimes of the ſame nature. It therefore entirely depended upon us to ameliorate their condition, and grant ſuch indulgences as the nature and degree of the crime, and the otherwiſe general character and conduct of the priſoner ſeemed to deſerve. To theſe helpleſs females, all the attentions that humanity dictated, and that the nature of our ſervice would admit, were extended; but ſtill it was impoſſible to ſeparate their ſituations entirely from their guilty huſbands; they were, conſequently, far, very far, from being comfortable; and one of them, borne down by the firſt hardſhips of the voyage, which ſhe felt with redoubled force, from being far advanced in her pregnancy, fell a victim to her miſplaced affection before our arrival at Teneriffe."

The account of Teneriffe is full and satisfactory. It is not, however, distinguished by any peculiar novelty, which, in a path so often trodden, was scarcely to be expected. The few events of a voyage are told with taste and discrimination. The thick maze which obscures the Cape de Verde islands, reminds us of the interesting circumstances of their discovery, as it was the cause which before prevented it; and the beauty of the heavens in the northern tropic is well contrasted with the gloom and haze of the southern. The Calcutta crossed the line in 25 degrees of west longitude; and, as the nautical remarks are few, we shall insert an advantageous specimen of them in the following passage.

"Navigators differ in their opinions respecting the most eligible meridian to cross the line on, but agree that it ought to be between the longitudes of 20° and 25° W.; but by crossing it so far to the eastward as 20°, calms of long continuance and strong easterly currents setting into the gulph of Guinea will commonly be met with; by crossing it to the westward of 25°, strong westerly currents are found setting into the immense bight between Cape St. Augustine and Florida; the meridian of 23° W. on the line seems to be the boundary of these different currents. In the various opinions upon this subject, sufficient regard has not been paid to the season of the year. When the sun is far in the northern tropic, the winds to the southward of the line incline more southerly, and, during the contrary season, they incline more northerly than the regular course of the trade-wind. Intending to touch at Rio Janeiro, between the months of March and September, I would prefer crossing the line in 26° W.; and between September and March again in 28°. But if it is not intended to touch at Rio, I would, during the first season, cross the line in 23°, and during the latter in 25°: crossing the line from the southward, I look upon 27° to be the best meridian, as being not only less liable to calms, but also for the probability of meeting the trade well to the eastward, and perhaps even to the southward of east. When the sun is in the northern tropic, I would recommend keeping on the last meridian till to the northward of the Cape Verde Isles; for, by coming nearer to these islands at this season, you will most probably meet with calms and baffling winds."

The description of the harbour of Rio Janeiro, with the adjacent country, presents a most fascinating picture, which we have perused with greater pleasure, as we have now under our consideration the account of another voyager, who was compelled to reside in its vicinity for nearly 15 months: we mean Mr. Lindley.

"The entrance of the harbour of Rio de Janeiro is narrow for about a quarter of a mile; it thence widens into a secure basin, which, at the town, is five miles in breadth, and extends inland beyond the reach of the eye: several fruitful islets are scattered on each

each ſide, which, covered with loaded orange trees, almoſt realize the fiction of the garden of the Heſperides.

"The ſhores which ſurround the harbour are vaſtly mountainous, forming abrupt and craggy precipices of the moſt wild and extraordinary ſhapes. Nature ſeems to have ſported in the formation of this her laſt work, and to have combined all the fanciful forms which ſhe ſcattered more ſparingly over the old continent. The entrance of the harbour is pointed out by a towering cliff on the ſouth ſide, riſing perpendicularly from the ſea, while, at the head of the port, the mountains riſe into higher elevations, and preſent forms more ſtrikingly ſingular,

> Rocks rich with gems, and mountains big with mines,
> Whence many a burſting ſtream auriferous plays,

are here ſeen, now faintly peeping from behind the intervening clouds, and now preſenting their dark blue ſummits above the flaky vapours that roll along their ſides.

"Theſe mountains conſiſt entirely of granite, forming an adamantine barrier to the waters of the ocean. They are clothed in every part where the leaſt ſoil can remain, with trees and ſhrubs of various kinds; and even to the naked rock vegetables are ſeen to adhere, which appear to derive their nouriſhment from the moiſture of the air alone. Here are many picturesque vallies, narrow, but winding along the baſe of the mountains, from the ſhores of the harbour to ſome diſtance inland. Theſe glens are ſupereminently fruitful, from the combined cauſes of ſuperior heat and moiſture; the firſt proceeding from the reflected heat of the ſun, confined in a narrow ſpace, and the latter produced by the condenſation of the vapours attracted by that heat, or driven by the winds againſt the mountains' ſides. The numerous little coves at the entrance of theſe glens are bordered with beaches of the fineſt ſand, where fiſhermen have erected their dwellings, and which, viewing them from without, have all the apparent neatneſs of our beſt Engliſh villages; but too ſoon we find, on entering them, that this is the mere effect of whitewaſh, and that within they are the habitations of ſloth and naſtineſs."

The town is crowded, and filthy in the extreme; the inhabitants ſlothful, dirty, and abjectly ſuperſtitious. Yet even over the idleneſs and incurioſuneſs of the Creole, the preſent exertion of the intellectual powers ſeem to have ſome influence, and they begin to emerge from their torpor. The ladies copy the European or rather Engliſh dreſſes. Their dark eyes give a brilliancy to their features; their vivacity adds a ſpirit to their beauty; but the charms they too profuſely diſplay ſometimes diſguſt the more delicate admirer, and their inattention to *propriété* renders them occaſionally almoſt diſagreeable. The proportion of the women to the men is ſaid to be as eleven to two; and licentioſuneſs, as may be expected from this cir-

cumſtance, as well as the heat of the climate, is very common. The town of St. Sebaſtian is, as we have ſaid, cloſe and dirty, ſo that fevers and dyſenteries are common: to theſe ſcourges, another, connected rather with the relaxing power of the climate, muſt be added, viz. hydrocele; but, as if the heat of the air was not ſufficiently debilitating, the Brazilians add the relaxing power of tepid baths. Their jealouſy of foreigners is ſaid to be greatly abated: in this reſpect, Mr. Lindley differs from our preſent author.

The commerce of the Brazils is ſhortly noticed, but offers nothing peculiarly intereſting or new. The author's ſentiments on negroes and ſlavery are, we think, juſt and enlightened, though not ſeaſoned ſo highly as to be reliſhed by the *modern* philanthropiſt. The ſtory of Hanno wants only the pathetic powers of Mrs. Behn to equal that of the celebrated Oroonoko. Our author ſees in this country the revolutionary principle in its embryo ſtate. The example will of courſe, he thinks, be followed by that of the other parts of South America; and this region is, in his opinion, well adapted to the "growth of powerful ſtates, and eminently favourable to the preſervation of liberty."

The voyage from the Brazils to the Cape of Good Hope, and from thence to Port Philip on the ſouthern coaſt of Auſtralaſia, offers nothing particularly intereſting. It was impoſſible for our author to add any thing to what Engliſhmen, after a long reſidence, had written of the Cape of Good Hope. The change of the names of St. Paul's and Amſterdam have occaſioned ſome confuſion, and navigators have fixed their ſituation in different latitudes. After a careful compariſon of contending accounts, Mr. Tuckey thinks the northernmoſt iſland in latitude 37° 55′, and the ſouthernmoſt 38° 40′.

Port Philip was deficient in water. From the prevalence of ſoutherly winds it was eaſily acceſſible, but egreſs was proportionably difficult.

"The face of the country bordering on the port is beautifully pictureſque, ſwelling into gentle elevations of the brighteſt verdure, and dotted with trees as if planted by the hand of taſte, while the ground is covered with a profuſion of flowers of every colour: in ſhort, the external appearance of the country flattered us into the moſt deluſive dreams of fruitfulneſs and plenty.

"The ſoil (except in a few places where marl is found mixed with vegetable mould) is invariably ſandy, and its blackneſs proceeds from the aſhes of the burnt graſs, which has every where been ſet on fire by the natives. The proportion of ſand varies, and in ſome ſpots the ſoil may be ſufficiently ſtrong to produce vegetables, and perhaps Indian corn; but it may ſafely be aſſerted, that (excepting

cepting a few acres at the head of the port) no ſpot within five miles of the water will produce wheat or any other grain that requires either much moiſture or good ſoil. On ſome of the higheſt elevations an arid ſea-ſand is found, giving nouriſhment to no other vegetable than heath and fern. The baſes of the hills conſiſt of very coarſe granite, which is here found in every ſtage of formation, from grains ſcarcely adhering and crumbling into ſand between the fingers, to the perfect ſtone which almoſt defies the chiſel.

"The great ſcarcity of water is one of the greateſt diſadvantages the port labours under. In the narrow glens between the hills, the marks of watercourſes are viſible, but at this time (October) they are moſtly dried up: pools of freſh water are found ſcattered about the port, but they are merely drains from ſwamps, and, from their ſtagnation are ſtrongly impregnated with decayed vegetable ſubſtances.

"On the eaſtern ſide of the port, twenty-eight miles from the entrance, a ſtream of freſh water empties itſelf into the port. This ſtream runs through an extenſive ſwamp, and appears to be a branch from a large river at the northern extremity of the port, which the ſhortneſs of time and badneſs of the weather prevented our examining. The bed of this ſtream is covered with foliaceous mica, which our people at firſt conceived to be gold duſt, and thence expected they had diſcovered an Elſatedorado."

The trees are open, and the country, except in the ſwamps, free from underwood. The moſt common tree is the ſhe oak, fit only for the cabinet-maker. The other trees, at the diſtance of five miles, are thinly ſcattered: the largeſt are the blue gum, ſtringy bark, and honeyſuckle. The cone of the ſhe oak, when green, is pleaſant, and the only other fruit found there was the Port Jackſon cherry. Kangaroos are in conſiderable numbers, weighing from 50 to 150 pounds. The birds are not uncommon, but three varieties of ſnakes were found, apparently poiſonous. There were many very beautiful moths and beetles; but, though there were waſps, no bees were diſcovered. Fiſh were very ſcarce, apparently from the number of ſharks at the mouth of the harbour; but, among the rocks, a variety of ſhell fiſh, with ſome very large cray fiſh, were diſcovered. Ironſtone and limeſtone occurred, though in no conſiderable quantities: clay was more common, but no coal was diſcovered. The natives were, in one part, numerous; but appear of the ſame race as thoſe met with in the vicinity of Port Jackſon. The heat, on the ſame day, varied from 50° to 90°; but on the 9th and 21ſt of October it froze pretty ſmartly at the head of the bay. The north winds, which come on in violent ſqualls, have all the effects of the ſirocco of the Levant, but ſeldom laſt more than an hour, when the wind returns to the ſouth with thunder, lightning, and rain;

a proof, we think, of an extenſive hot and dry track of ground on the north. Some of the natives were pitted, as if from the ſmall-pox, but this diſeaſe is not known in New Holland. The attempt to tranſport the vaccine diſeaſe has miſcarried, and our author does not appear friendly to the deſign. He ſeems to ſuſpect that the vaccine diſeaſe in another climate may be more violent, and "what opinion ſhould we form," he aſks, "of an attempt to introduce a new diſeaſe into England, merely to prevent the evils attending the poſſible introduction of the plague?" The deſcription of their manners we ſhall not tranſcribe: it is only a varying ſcene of wretchedneſs, and the *groſſierté* of the ſavage, who has not yet approached the limits of civilization.

As Port Philip was ſo unfavourable for a ſettlement, the coloniſts were ordered to the north ſide of Van Diemen's Land, or to the river Derwent on its ſouthern coaſt; but the Calcutta proſecuted her principal object, the conveying a load of ſhip-timber to England. We find the latter plan was preferred.

While, however, they waited the orders of Governor King, a party proceeded by land to Weſtern Port, diſcovered by Lieutenant Flinders, the *moſt* weſtern port hitherto known on the ſouthern coaſt. As they proceeded weſterly, the ſoil became ſtronger, and the gum trees more numerous. The waters fell in ſmall rills, and at Weſtern Port did not reach the ſea, but formed pools, loſt in the bibulous ſand. Their ſearch was ſhort and haſty, but they did not find the coal ſaid to abound there. On their return, they advanced farther to the north, and the country appeared more fertile and well watered. Four large wolves were ſeen at Weſtern Port. The return to England offers nothing very intereſting.

In the addenda are, 1ſt, "Some remarks on currents," which our author ſuppoſes, with Col. Capper, to be connected with the direction of the winds. 2d, "A liſt of plants found at Port Philip," which contains not a ſingle ſpecies peculiarly important or new. 3d, "A meteorological journal kept at Port Philip during the months of October, November, and December." 4th, "Obſervations on the various kinds of timber found in New South Wales;" and, 5th, "Obſervations reſpecting the ſelection of convicts for tranſportation, and on the means of preſerving their health on the voyage." Theſe articles, however, we cannot enlarge on. We can only add, that the variation of the thermometer was from 58° to 81°. We perceive no nearer approach to froſt than 58°; but it was the ſummer of the ſouthern hemiſphere.

ART. XCI. *Medical Sketches of the Expedition to Egypt from India. By James M'Gregor, A.M. Member of the Royal College of Surgeons; Surgeon to the Royal Regiment of Horſe Guards; and lately ſuperintending Surgeon to the Indian Army in Egypt.* 8vo. pp. 253. Price 7s. in Boards. Murray, London. 1804.

THIS work is preſented to the public nearly in the ſame form as it was communicated to the government in India in an official capacity. The anthor had an ample opportunity of obſerving not only the plague and the ophthalmia, which are the endemic diſeaſes of Egypt, but alſo many other diſeaſes to which armies are particularly liable; hepatitis, dyſentery, fevers, pneumonia, ſmall-pox, ſcurvy, the guinea-worm, and tetanus. From his experience in the Weſt Indies he has alſo been able to make an accurate compariſon of the plague with the yellow fever, ſo frequent and ſo fatal in that climate. He conſiders the general ſtate of the Indian army as remarkably healthy during the whole expedition, the mortality of eight thouſand men, in about a year and a quarter, amounting, under all diſadvantages, only to ſeven hundred. The journal commences with the ſailing of the firſt diviſion from Bombay, in January 1801: they arrived at Koſſier in May, and were ſoon followed by the ſecond diviſion: the ſituation of Koſſier was found to agree preciſely with Bruce's map. At Koſſier the wells were ſo impregnated with ſulfate of magneſia as to produce, at firſt, a general diarrhœa, which appeared in the whole to be ſalutary in its conſequences. The advanced guard of the army began its march the 19th June, proceeding principally by night. On the 29th, at Le Gita, the thermometer was 114° in the author's tent, at three o'clock; in the wells it was at 69°. In July, at Ghenné, on the banks of the Nile, the heat of the open air was from 70° to 115°. During the voyage of four hundred miles down the Nile to Ghiza, moſt of the hepatic and dyſenteric ſick had recovered; but in the courſe of the firſt week of their encampment on the ſwampy iſland of Rhoda, one-twelfth or one-tenth of the whole were ſent to the hoſpital; and 1200 ſick were embarked for Roſetta.

The firſt appearance of the plague was in an hoſpital at Roſetta, on the 14th September: the patients were removed from this hoſpital to a large building in the neighbourhood, the greateſt care being taken to admit none of their clothes, and to uſe the warm bath in the firſt inſtance. After this change, one caſe only of the diſeaſe occurred among them.—In the 10th and 88th regiments only, there were three hun-

dred and fifty cafes of ophthalmia. Similar precautions reſpecting the plague were employed in other cafes of its reappearance, and with equal ſucceſs: the free uſe of mercury and the nitrous acid, on the firſt appearance of vibices or glandular ſwellings, appears to have been frequently followed by a favourable termination. In this month ſeventy-two cafes of the plague appeared in the Indian army. Till Feb. 13, no native of India who had entered the peſt-houſe ever returned.

In May the principal part of the Indian army marched back to Ghiza, and thence acroſs the deſert to Suez: this march was far leſs laborious than the former expedition from Koſſier. The troops, when embarked, were extremely healthy: the regiments which had been moſt ſubject to the plague were left behind for ſome time at Suez, and a ſtrict quarantine was eſtabliſhed at each of the preſidencies to which they afterwards returned.

The fall of rain at Alexandria had been greater than in former years: at Roſetta the rains were later than uſual, and the ſeaſon of the plague much earlier.

"Theſe circumſtances," ſays Mr. M'Gregor, p. 74, "I learnt from a member of the French Inſtitute, and from the Pharmacien en Chef to the French army, who often related to me the order which Bonaparte gave him to poiſon the wounded with opium."

In affections of the liver, and in dyſentery, the author obſerves, that a removal from India to Europe, or even a cruiſe in the Indian ſeas, is almoſt univerſally ſalutary: but from extenſive experience in different parts of the world, he infers, that a change of climate or of weather, eſpecially from dry to moiſt, is in general very unfavourable to health; and that heat, eſpecially with ſufficient exerciſe, is ſeldom injurious.

"Intemperance," he obſerves, in an extract from a former report, p. 83, "has hitherto always appeared as a principal cauſe of the diſeaſes which have prevailed. The difference, in point of health, between the hot and the cold, the dry and the rainy months, is ſtriking. For the laſt eighteen months, in the hot ſeaſon, the men had much duty: yet it appears, by the accompanying tables, that the hot months were the moſt healthy by far."

"The firſt year after the arrival of the 88th regiment in India, they ſuffered conſiderably. During the month after that in which the monſoon ſet in, one hundred and forty, or more than one-fourth of the corps, were ill of hepatitis or dyſentery. In the ſecond year of the regiment being in India, only ſeventy were admitted into the hoſpital in the courſe of the ſame month, and this number was not quite one-tenth of the then ſtrength of the corps. Here, then, we appear to have gained conſiderably by being one year inured to the climate."

"In

" In Egypt I found that all the above quoted remarks held good; in particular that relating to heat. Though the degree of it be very conſiderably increaſed, I believe that, unleſs combined with intemperance, or ſome other cauſe, it very rarely is the exciting cauſe of diſeaſe. At Koſſier, and in croſſing the deſert, the degree of heat was very great, and both the officers and men from Madras, as well as Bengal, complained that it was more inſupportable than they had ever felt it in the hotteſt ſeaſons. Yet, at the above period, the army enjoyed an uncommon degree of health, though they neceſſarily were much expoſed to the ſun: but their minds, as well as their bodies, were at this time exerciſed; not only in croſſing the deſert, but for ſome time after we reached the Nile at Ghenné, we all thought that we were in the neighbourhood of a diviſion of the French army, and the Indian army was for ſome time kept in the conſtant hopes of being engaged."

" That ſimple moiſture is noxious, the ſituation of the 61ſt regiment, in the Pharos, ſhewed; and that moiſt exhalations from marſhes were active as cauſes of the diſeaſes which prevailed, from the arrival of the army at Rhoda till their departure from El Hammed, the journal gives abundant proof."

" We received ſtill further confirmation of the very great influence which intemperance has as a cauſe of diſeaſe. We had demonſtration how very little ſpirits are required, in a hot climate, to enable the ſoldier to bear fatigue, and how neceſſary a regular diet is."

" At Ghenné, and on the voyage down the Nile, (on account of the difficulty of at firſt conveying it acroſs the deſert) the men had no ſpirits delivered out to them; and I am convinced that, from this, not only did they not ſuffer, but that it even contributed to the uncommon degree of health which they at this time enjoyed."

For conveying the troops, in the firſt inſtance, to Koſſier,

" Large, lofty, and roomy ſhips were fitted up, and the greateſt care was taken to embark only ſuch as were in perfect health. The tranſports were liberally provided with every requiſite or comfort for a long voyage: the quality of the water was particularly attended to. Beſides a large ſtock of freſh proviſions, vegetables of every kind were ſhipped. There was a large ſtock of potatoes, of onions, bread-fruit, pickled vegetables, of tea, rice, and pepper, which were regularly ſerved out to all. Beſides theſe, for the ſick there was provided a large ſtock of wines, of fermented liquors, and of every other comfort."

" To the very liberal manner in which the tranſports were fitted up, and to the regulations eſtabliſhed in every tranſport of the fleet, which were rigorouſly enforced, is undoubtedly owing the very healthy ſtate in which moſt corps remained, for half a year, on ſhipboard; and that, on landing, they were fit to march on any ſervice."

" The ſimple diet of the Hindoo," ſays Mr. M'Gregor, (p. 93) " is well ſuited to a warm climate. It is ſeldom more than rice with

with aromatics, or clarified butter with a kind of pea, to which the luxury of a little salt-fish, of preserved tamarinds, or some fresh fruit, is occasionally added. As far as it could be done, the Europeans were made to conform to this diet; and we are convinced that it was with much advantage to them. The light wines of the Greek islands were issued to the Europeans in the warm season; but in the cold they got spirits. In the cold season it was found necessary to make some change in the diet of the Sepoys. In the month of January they suffered so much from the severity of the weather, and a climate very unlike their own, that a portion of animal food, as well as of wine, was ordered to be issued to them. The prejudices of country, religion, and of the different casts of Gentoos, were first overcome in the Bombay regiments. At length the most austere yielded; and, finally, even the severe Brahmin, as well as the rigid Mussulman, gave way to the necessity inspired by their situation in a foreign country."

On the subject of the plague the author refers, with high approbation, to Dr. Russel's valuable work. The usual season of its ravages in Egypt is from November or December to June. In the present instance, it began, as we have seen, somewhat earlier; and of thirteen medical gentlemen employed in the pest-houses of the Indian army, seven took the disease, and four died. There appeared, however, to be no danger of infection, except from actual contact, (p. 109.) The period at which the plague raged the most, was in the coldest months: it was often complicated with symptoms characteristic of other epidemic affections.

Dr. Whyte inoculated himself, by way of experiment, on the 2d and 3d of June: on the evening of the 6th he was attacked with febrile symptoms: he persisted in denying that he had the plague, refused all medical assistance, and died on the 9th. Mr. O'Farrel died a month after he entered the pest-house: he had taken antimonials with some temporary relief only: no bubo had come to suppuration. Mr. Dyson took calomel, but only as a purgative: one bubo suppurated, and his recovery was slow. Mr. Thomas salivated himself by mercurial frictions, and by calomel; and in three weeks he was completely recovered, the bubo having suppurated favourably. Some other cases are mentioned in which a combination of mercury with the nitric acid was extremely successful. The infection appears sometimes to have lain dormant for ten and even seventeen days. In some cases, there was no observable fever; but tremor of the upper extremities was perhaps never absent. The liver was often affected, and the costiveness was sometimes obstinate. Sometimes the disease was marked by a particular look of horror; and it was said that, in Persia, hæmorrhages had frequently attended it. Motion was found

found extremely injurious to the patients, eſpecially in the latter ſtages. When they were comatoſe from the firſt, the prognoſis was very unfavourable. Mr. M'Gregor has no where ſtated the proportion of mortality among thoſe who were infected with the plague: this omiſſion cannot but be conſidered as a conſiderable imperfection in his account of the diſeaſe.

The general practice was, to give a purge of calomel, to induce ptyaliſm, if poſſible, by mercurials, or by nitric acid, given internally or adminiſtered in a warm bath; to ſupport the ſtrength by bark, wine, and opium: the cold bath Mr. M'Gregor thinks highly deſerving of a fuller trial, from the benefit which it has been found to produce in the yellow fever. Bleeding, and ſtrong ſtimulants, appear to have been pernicious.

The precautions generally adopted in the Indian army were remarkably ſucceſsful: they conſiſted principally in the earlieſt attention to all ſuſpicious caſes, in the ſtricteſt performance of quarantine, in frequent bathing, in careful waſhing and baking of clothes and furniture, and in the general uſe of the nitrous fumigation. Some circumſtances are alſo mentioned (p. 223) which appear to favour Dr. Wittman's opinion of the utility of friction with oil, as a preſervative from the plague.

The ophthalmia, endemic in Egypt, was ſeldom fatal, but often extremely diſtreſſing: the French are ſaid to have ſent home one thouſand blind men from that country, and of the Indian army fifty became blind in Egypt. Mr. M'Gregor gives many reaſons for believing that the ophthalmia was in a conſiderable degree infectious: frequent waſhing of the eyes was the beſt preventive. It was generally highly inflammatory. The treatment was, to ſyringe the eyes with ſoped water ſeveral times in the day; then to apply aſtringent collyria, and ſometimes laudanum and ſaturnine poultices. Bliſtering in the neighbourhood and, in obſtinate caſes, ſetons were of conſiderable uſe; and bark was given with advantage. When the cornea was become opaque, eſcharotic ſolutions were frequently employed. In ſome caſes the ſymptoms decidedly indicated a bilious affection; and in theſe the uſe of mercury was highly beneficial.

The fever which prevailed in Egypt Mr. M'Gregor conſiders as the ſame with the remittent fever of Bengal, ſo well deſcribed by Dr. Lind. Typhus ſcarcely occurred either in Egypt or in India. In this remittent fever, after the uſe of ſome evacuants and relaxants, mercurial medicines and acids were found the moſt effectual: the patient was generally ſe-

cure

cure when the gums were affected. The author introduces (p. 168) a ſingular hiſtory of the captain of a ſhip trading to Batavia, who uſually loſt great numbers of his crew in every voyage, until, in a certain latitude, as he approached Batavia, he gave daily to each of his men a few grains of the blue pill. "By the time of his arrival at Batavia he had thus very gently affected every one of their mouths; and, in that voyage, he loſt not a man."

Chronic hepatitis, Mr. M'Gregor obſerves, is often without either a febrile affection or a difficulty of lying on the left ſide; and ſometimes without any one ſymptom that enters into Cullen's definition: its cure, by mercury, he thinks as certain and as eaſy as that of ſyphilis. Nitric acid is alſo now very generally employed, with the greateſt advantage, in the ſame complaint. Sometimes veneſection is premiſed to either or to both of theſe remedies, and is found to favour that copious flow of ſaliva which the author thinks indiſpenſably neceſſary to a cure.

Mr. M'Gregor affirms, that the dyſentery of India, and of the tropical climates in general, is decidedly different from the dyſentery of other countries; that it depends on bilious cauſes, like the diarrhœa biliоſa and hepatirrhœa of Cullen, and that it is curable by mercury and the nitric acid. In ſome obſtinate caſes of the common chronic dyſentery, calomel, in ſmall doſes, was found very ſerviceable. The application of flannel bandages over the abdomen appeared often to be of great ſervice.

In ſpeaking of ſyphilis the author appears to expreſs too much confidence of the utility of the nitric acid: he mentions it, however, only in compariſon with what had before been done on the ſame ſubject in India.

The Guinea-worm was ſo general on board the Minerva, in the voyage from Ceylon to the Red Sea, that out of 360 men of the 88th regiment, no fewer than 199 were attacked by it. There was every reaſon to ſuppoſe this diſagreeable diſeaſe contagious. The Fancy tranſport was obliged to return to Bombay on account of it. The animal appeared in all parts of the body, and ſometimes in more than one, but principally in the feet. The native practitioners in India are very ſucceſsful in diſcovering the place of the worm by the touch, cutting down on the middle, and extracting the whole at once: Mr. M'Gregor was ſometimes able to do the ſame. Mercurial ointment appeared to be of ſome uſe: electricity was tried without effect. Extreme cleanlineſs was found to be the beſt preventive.

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In two or three cafes of tetanus the warm bath and mercurial friction were fucceſsful; in ſome others a ſimilar treatment failed.

The volume is concluded by ſome remarks on the yellow fever. In this diſeaſe antimonials appear to the author to be injurious, veneſection often fatal. Draſtic purgatives were uſeful; ſalivation highly beneficial, where it could be obtained; and cold bathing more advantageous than any other remedy. In a tabular compariſon of the plague with the yellow fever of the Weſt Indies, Mr. M'Gregor ſtates, 1, that both diſeaſes uſually attack the patient very ſuddenly; 2, the head is firſt affected; 3, irritability of the ſtomach, and a vomiting of frothy bile, are generally found in the plague; the black vomit in the yellow fever; 4, the biliary ſyſtem is affected in the plague, the liver being often the ſeat of pain; in the yellow fever the colour of the ſkin indicates a ſimilar affection; 5, both diſeaſes have ſometimes remiſſions and intermiſſions; 6, both alternate, occaſionally with other tropical diſeaſes; 7, the glandular ſwellings, petechiæ, maculæ, and vibices, common in the plague, are ſometimes found in the yellow fever; 8, ſome caſes are fatal without the moſt peculiar characteriſtics of the diſeaſes; 9, ſalivation cannot be excited where the plague terminates fatally, and where it is produced in the yellow fever the patient generally recovers.

From the table of the mortality of the Indian army, it appears, that out of 3,759 Europeans 148 died, during the expedition, of dyſentery; 64 of liver complaints, 38 of plague, 18 of fever, and 4 of pulmonary diſeaſes. Of 4,127 natives of India, 127 died of plague, 92 of fever, 47 of dyſentery, 12 of liver complaints, and 6 of pulmonary diſeaſes.

Mr. M'Gregor appears to deſerve the thanks of the medical profeſſion, for the ſatisfactory account which he has given them of ſome diſeaſes not obſervable in ordinary ſituations. He has certainly had advantages with reſpect to *extenſive* experience, which can have been enjoyed by few: he informs us, that he has had an opportunity of ſeeing "the ſame man" the ſubject of dyſentery, "on the continent of Europe, in America, in both extremities of Africa, and in India." The very ample uſe of mercury, in complaints of almoſt every kind, which he is diſpoſed to recommend, reminds us of the "Currus triumphalis Antimonii," as a title which might with propriety be changed, on the preſent occaſion, into "Currus triumphalis Mercurii." It is difficult to judge of the effects of medicines in climates ſo materially different from our own; but it would be deemed ſomewhat too adventurous in this country, to adopt this medicine ſo univerſally as it was employed in the Indian army.

ART. XCII. *The Modern Griſelda: a Tale. By Miſs Edgeworth.* 8vo. pp. 170. Price 4s. Johnſon, London. 1804.

SINCE literature is become a regular branch of commerce, and the ſcale of competition enlarged, the individual importance of the competitors for public favour is diminiſhed. The deſideratum of this age is novelty: the firſt, the laſt, requiſition is novelty. But in ſuch an age, whence ſhall we draw its elements; by whom ſhall its materials be ſupplied? To the hiſtorian and the philoſopher, it is true, ſome ſlender acceſſion of facts is produced by the revolution of each ſucceeding year; but for ſuch unfortunate wights as the poet, the playwright, and the noveliſt, what remains but the exhauſted mine and the ſtubble field! It is for genius only to renovate the powers of invention, to ſmite the barren rock, and by the fiat of inſpiration to raiſe freſh ſprings and perennial verdure in the deſert.

In general the work of fiction is the work of imitation; the artiſt has to produce, with little variation, the paſſions and feelings coeval with human nature; he muſt recombine characters and incidents familiar to obſervation and to memory, or exhibit ſuch as never, but in his own mind, have had exiſtence; with all theſe difficulties in their way, we cannot wonder that modern writers of fiction have adopted a ſyſtem of commutation, which facilitates compoſition though it offends taſte. Plays are expanded to novels, and novels compreſſed to plays; from an obſolete paſſage in ſome legendary chronicle, are raiſed tomes of romance; recondite paſſages of philoſophy are illuſtrated by pretty fables, and pretty fables converted into metaphyſics; an intereſting perſonage is ſometimes dragged from the Newgate Calendar, and a tremendous ghoſt reſuſcitated from the tomb. We have heroes and heroines of all ſizes, ages, and complexions; we have the one-eyed, the lame, and the deformed; we have coquettes, prudes, ſwindlers, and robbers; but in all this aſſociation of the whimſical and the ſtrange, we do not recollect to have found a heroine in a *vixen*; and it was reſerved for Miſs Edgeworth to embody whatever has been ſaid or written of perverſe beauties, in the perſon of her Griſelda. The lady is not however, without her attraction, ſhe is repreſented as eminently beautiful and accompliſhed; and in the firſt chapter we find her the condeſcending miſtreſs of an adoring huſband.

> " Bleſt as the immortal gods is he,
> The youth who fondly ſits by thee;
> Who ſees and hears thee all the while
> Softly ſpeak and ſweetly ſmile.

" In

"Is not this ode ſet to muſic, my dear Griſelda? ſaid the happy bridegroom to his bride. Yes, ſurely, my dear; did you never hear it? Never—and I am glad of it, for I ſhall have the pleaſure of hearing it for the firſt time from you, my love. Will you be ſo kind as to play it for me? Moſt willingly, ſaid Griſelda, with an enchanting ſmile; but I am afraid that I ſhall not be able to do it juſtice, added ſhe, as ſhe ſat down to her harp, and threw her white arm acroſs the chords.—Charming! thank you, my love, ſaid the bridegroom, who had liſtened with enthuſiaſtic devotion: Will you let me hear it once more? The complaiſant bride repeated the ſtrain. Thank you, my dear love, repeated her huſband. This time he omitted the word *charming;* ſhe miſſed it, and, pouting prettily, ſaid, I never can play any thing ſo well the ſecond time as the firſt. She pauſed; but as no compliment enſued, ſhe continued, in a more pettiſh tone—And for that reaſon I do hate to be made to play any thing twice over. I did not know that, my deareſt love, or I would not have aſked you to do it; but I am the more obliged to you for your ready compliance.—Obliged! oh my dear, I am ſure you could not be the leaſt obliged to me, for I know I played it horridly: I hate flattery. I am convinced of that, my dear, and therefore I never flatter: you know, I did not ſay that you played as well the laſt time as the firſt; did I? No, I did not ſay you did, cried Griſelda, and her colour roſe as ſhe ſpoke. She tuned her harp with ſome precipitation. This harp is terribly out of tune. Is it? I did not perceive it. Did not you, indeed? I am ſorry for that. Why, my dear? Becauſe, my dear, I own that I would rather have had the blame thrown on my harp than upon myſelf. Blame! my love; but I threw no blame on you or your harp: I cannot recollect ſaying even a ſyllable that implied blame. No, my dear, you did not *ſay* a ſyllable; but in ſome caſes the ſilence of thoſe we love is the worſt, the moſt mortifying ſpecies of blame. The tears came into Griſelda's beautiful eyes. My ſweet love, ſaid he, how can you let ſuch a trifle affect you ſo much? Nothing is a trifle to me which concerns thoſe I love, ſaid Griſelda. Her huſband kiſſed away the pearly drops which rolled over her vermeil-tinctured cheeks. My love, ſaid he, this is having too much ſenſibility. Yes, I own I have too much ſenſibility, ſaid ſhe, too much a great deal, too much for my own happineſs: nothing ever can be a trifle to me which marks the decline of the affection of thoſe who are moſt dear to me. The tendereſt proteſtations of undiminiſhed and unalterable affection could not, for ſome time, reaſſure this timid ſenſibility; but, at length, the lady ſuffered herſelf to be comforted, and, with a languid ſmile, ſaid, that ſhe hoped ſhe was miſtaken; that her fears were perhaps unreaſonable; that ſhe prayed to heaven they might in future prove groundleſs.

A few weeks afterwards her huſband unexpectedly met with Mr. Granby, a friend, of whoſe company he was particularly fond; he invited him home to dinner, and was talking over paſt times in all the gaiety and innocence of his heart, when ſuddenly his wife roſe and left the room. As her abſence appeared to him long,

long, and as he had begged his friend to poſtpone *an excellent ſtory* till her return, he went to her apartment and called, Griſelda! Griſelda, my love! No Griſelda anſwered. He ſearched for her in vain in every room in the houſe; at laſt, in an alcove in the garden, he found the fair diſſolved in tears. Good heavens! my dear Griſelda, what can be the matter? A melancholy, not to ſay ſullen ſilence was maintained by his dear Griſelda, till this queſtion had been repeated in all the poſſible tones of ſad ſolicitude and alarm: at laſt, in broken ſentences, ſhe replied, that ſhe ſaw he did not love her—never had loved her—that ſhe had now but too much reaſon to be convinced that all her fears were real, not imaginary; that her preſentiments, alas! never deceived her! that ſhe was the moſt miſerable woman on earth. Her huſband's unfeigned aſtoniſhment ſhe ſeemed to conſider as an aggravation of her woes, and it was an additional inſult to plead ignorance of his offence: if he did not underſtand her feelings, it was impoſſible, it was needleſs, to explain them; he muſt have loſt all ſympathy with her—all tenderneſs for her—if he did not know what had paſſed in her mind. The man ſtood in ſtupid innocence. Provoked to ſpeak more plainly, the lady exclaimed, Unfeeling, cruel, barbarous man! have not you this whole day been trying your utmoſt ſkill to torment me to death? and, proud of your ſucceſs, now you come to enjoy your triumph. Succeſs! triumph! Yes, triumph; I ſee it in your eyes—it is in vain to deny it—all this I owe to your friend Mr. Granby: Why he ſhould be my enemy, I, who never injured him or any body living, in thought, word, or deed—why he ſhould be my enemy——Enemy, my love? this is the ſtrangeſt fancy—why ſhould you imagine that he is your enemy? He is my enemy; nobody ſhall ever convince me of the contrary; he has wounded me in the tendereſt point, and in the baſeſt manner: has not he done his utmoſt in the moſt artful, inſidious way, even before my face, to perſuade you that you were a thouſand times happier when you were a bachelor, than you are now; than you ever have been ſince you married me? Oh, my dear Griſelda, you totally miſunderſtand him; ſuch a thought never entered his mind. Pardon me, I know him better than you do. But I have known him ever ſince I was a child. That is the very reaſon you cannot judge of him as well as I can: how could you judge of character when you were a child? But now that I am a man.—Now that you are a man, you are prejudiced in his favour by all the aſſociations of your childhood: all thoſe aſſociations, continued the fair one, renewing her tears, all thoſe early aſſociations, which are ſtronger than every other ſpecies of affection; all thoſe aſſociations which I never can have in your mind, which ever muſt act againſt me, and which no merit, if I had any merit, no tenderneſs, no fidelity, no fondneſs of mine, can ever hope to balance in the heart of the man I love. My deareſt Griſelda, be reaſonable, and do not torment yourſelf and me for no earthly purpoſe, about theſe aſſociations—really it is ridiculous—come, dry theſe uſeleſs tears, let me beſeech you, my love—you do not know how much pain they

give

give me, unreaſonable as they are.—At theſe words they flowed more bitterly:—"

From this ſpecimen of the beauteous bride, we preſume our readers will be diſpoſed to believe that the errors of Griſelda all flow from an ill-regulated imagination, and a ſelfiſh, or, to uſe the favourite modern epithet, a morbid ſenſibility; they will naturally expect that thoſe puerile follies are to be corrected by experience; and that after a certain period of probation, Griſelda will acquire the attractive character of a docile affectionate wife, and repay with intereſt the tenderneſs and devotion of her enamoured huſband; but in theſe expectations we are ſorry to ſay they will be diſappointed. We have followed Griſelda through all the intricacies and involvements of conjugal litigation; we have followed chapter by chapter, and patiently watched the developement of her character, from the capricious pet to the malicious, envious, imperious vixen; we have anxiouſly anticipated the era of her reformation; we have arrived at the final page, only to diſcover that Griſelda and her huſband were at laſt agreed to ſeparate, never more to live together. Provoked at the failure of our own prognoſtics, a failure the moſt revolting to ſuch as value themſelves on critical ſagacity, we almoſt repined at the tame forbearance with which we had proceeded through a book, without either a *dénouement* or cataſtrophe, and in which we could not even diſcover the *cui bono* intended by the writer. After a variety of conjectures, we at length arrived at this concluſion, that either Griſelda was written as a leſſon to indulgent huſbands, or was written with no end at all. To our readers we ſubmit this queſtion, and, with their permiſſion, will indulge ourſelves with the ſuppoſition that the author is now ſtanding at the bar of taſte, and that we, in common with many others, are anxiouſly awaiting the deciſion of an enlightened and elegant male and female jury. By the ladies, for to them even ſpecial pleaders will, out of court at leaſt, ſurrender the prerogative of the *firſt word*—by the ladies it will, we apprehend, be alleged, that to caution huſbands againſt condeſcenſion to wives, is not only unneceſſary but unjuſt; not merely uſeleſs but miſchievous; and in *a woman* neither ſeemly nor generous. It will be eloquently urged, that prerogatives of huſbands are adequately ſupported by the laws of man; and, whether founded or not on the original conſtitution of nature, are recognized by cuſtom, and ſanctified by prejudice. It may probably be added, that it is the part of a woman to maintain the cauſe of her own ſex; of a philoſopher, to reſiſt the en-

croachments of arbitrary power; of a philanthropiſt, to depre-cate the wrongs of the weaker, and conſequently the op-preſſed half of the human race. So far the ladies. It may be expected that the ſentiments of the male jurors ſhould be more favourable; but even from theſe we anticipate ſome frowns of diſapprobation, and not a few ſhrugs of diſcontent. It will to many, we conceive, appear incredible, that any man ſhould equal Mr. Bolingbroke in facility and folly; by the bachelors he is ſtigmatized with every epithet expreſſive of deriſion and contempt; and even the huſbands, though by no means ſlow to interpret Miſs Edgeworth's *moral* to their own advantage, are too much offended, by the manner in which the ſuperiority of maſculine wiſdom is impeached, to retain a proper ſenſe of the obligation. The young find in it no love, the old no reaſon; and, with the exception of a cynical old bachelor endeared to celibacy, and a ſour antiquated maiden excluded from matrimony, we perceive no teſtimonies of unequivocal approbation. The picture which is here given of conjugal life, is by the married deemed impertinent, and by the unmarried ſevere; and both huſbands and wives, young men and maidens, are of opinion, that no *ſingle woman* is competent to elucidate the important ſubject. It might perhaps be ſuggeſted, that the author inſtead of *preſuming* to document huſbands, has been actuated by the more humble hope of giving good leſſons to wives; but this ſenti-ment is unanimouſly rejected—by the ladies, on the convic-tion that no huſband was ever gentle, kind, and indulgent like Mr. Bolingbroke—by the gentlemen, on the aſſumption that no woman, beautiful as Griſelda, ever acted like her. For ourſelves, we have hitherto declined offering an opinion; but ſince our enlightened and elegant jury are unable to arrive at any concluſion, we will venture to ſuggeſt that Griſelda may have been written without any particular end, moral or poli-tical, as an experiment of the pen, to demonſtrate how eaſily art and genius could produce a volume from the moſt coarſe and unpromiſing materials. As an experiment only, can we conſider Griſelda as worthy of attention. Deſtitute of inci-dent and character; without intereſt, or even deſign; with no pathos, and little humour; it requires all the captivating graces of Miſs Edgeworth's ſtyle to induce the reader to pe-ruſe to the end. From the author of the moral and popular tales, we have been accuſtomed to receive elegant and deli-cious repaſts, and we obeyed her invitation, in the preſent inſtance, with the full perſuaſion that we were again to ban-quet on the feaſt of reaſon and the flow of ſoul. To ſay we have riſen ungratified, is but feebly to expreſs the chagrin we

have

have experienced; but we rely on Miſs Edgeworth to atone for our diſappointment by ſome future invitation, where we may pledge oblivion to the Modern Griſelda.

ART. XCIII. *The Lives of the Scotiſh Poets. By David Irving*, A. M. 2 vols. 8vo. pp. 954. Price 18s. Laurie, Edinburgh; Vernor and Hood, London.

SCOTLAND, for a conſiderable period ſubſequent to the Union, being regarded as a barbarous and diſaffected province, obtained but little notice from ſtatiſtical and literary enquirers. For this neglect, however, ample compenſation has of late been made. No country in Europe can now boaſt of having all that is remarkable in its phyſical and civil hiſtory brought more completely before the public. The ſituation of the continent, ſince 1792, rendering it the only outlet which remained open to the Engliſh touriſt, has occaſioned every corner of it to be repeatedly viſited, and deſcribed with that variety of detail which reſulted from diverſity of taſte and ſubdiviſion of purſuit among ſo great a number of obſervers. It has again and again been the ſubject of mineralogical and botanical reſearch; its ſcenery and manners have been carefully and frequently delineated; its hiſtory has been elucidated by the induſtry, and embelliſhed by the genius of authors of the higheſt reputation; and, through the indefatigable exertions of Sir John Sinclair, every pariſh has found a ſeparate hiſtoriographer, and been made the ſubject of a diſtinct memoir. More recently ſtill, its poetical remains have engaged the attention of various ſcholars, and been preſented to the public with all the illuſtration which minuteneſs of enquiry and elegance of criticiſm could beſtow. To this object the labours of Pinkerton, Dalrymple, Sibbald, Anderſon, and Scott, have been ſkilfully directed, and have exhibited different arrangements of Scottiſh poetry, which may in ſome meaſure ſerve for ſuch a hiſtory of its progreſs as has been executed for England by Dr. Wharton. But while the latter country could boaſt a body of poetical biography, compiled by her moſt powerful and celebrated writer, for the former no ſimilar work had been undertaken. To ſupply this defect is the object of our preſent author; and though we cannot flatter him ſo far as to compare him with Johnſon, either for ſplendour of language, acuteneſs of taſte, or intereſtingneſs of detail; yet we think his work evinces an induſtry and acquaintance with obſolete writers which is entitled to applauſe.

For many of the lives his materials were ſcanty, and he is therefore not to be charged with the meagreneſs of the information which they convey. In others, however, where authorities were more abundant, we have to complain of his liberal tranſcriptions from works which are too recent and too popular to be already regarded as only a quarry for the conſtruction of others on the ſame ſubjects. In his account of Burns he has merely abridged from Currie; in that of Geddes, from Good; in that of Biſhop Douglas, from the Rev. J. Scott and others. All his notices of Thomas Lermont may be collected from Leyden's Scenes of Infancy, Scott's Border Minſtrelſy, and his preface to the late edition of Sir Triſtram: and for the lives of the royal poets, James I. and VI. he had only to conſult Hume and Robertſon, or other works of poſterior date and of almoſt equal publicity. Theſe authorities being on the table of every library, his merit in compiling from them is reduced to a trifle; but we muſt do him the juſtice to obſerve that in other articles, and particularly in his prefatory eſſays, he appears to have drawn his information from the fountain head, and to have ſtudied with care, and appreciated with judgment, all the elder writers who mention the ſubject of his memoir.

Our author has followed the example of Johnſon, by ſubjoining to the perſonal hiſtory of each poet, a critique upon his works. We muſt, however, take occaſion to obſerve that when biography is unable to diſplay circumſtantial and intereſting features of character, or variety and ſingularity of incident, it lays but little hold of the attention; and that criticiſm which conſiſts in an analyſis of perplexed or protracted allegories, ſoon grows tedious to the reader. Of this obſervation, we have felt the truth in peruſing the volumes of Mr. I. where the lives are frequently deficient in characteriſtic minuteneſs, and the criticiſm employed on works too antiquated to be viewed with any intereſt beyond what they poſſeſs as hiſtorical or philological curioſities.

In a preliminary diſſertation our author gives a ſketch of the progreſs of literature in Scotland, and vindicates with abundant ingenuity the claims of his native land to ſeveral illuſtrious authors of remote ages, the country of whoſe birth has been conteſted. He reflects with a natural and laudable ſatisfaction on the number of eminent ſcholars whom North Britain has produced, and, in comparing its literary pretenſions with thoſe of England, he makes the following remark, of which all will acknowledge the juſtneſs and accuracy.

"That

"That learning ſhould not have been diſſeminated in Scotland till a recent period, will not excite our ſurpriſe, when we conſider the remote ſituation, and the poverty of the country. When we attempt to form a comparative eſtimate of Engliſh and Scotiſh literature, we ought to recollect the ſuperior wealth of England, as well as its local advantages, and the ſuperior number of its inhabitants. The progreſs of learning is to be traced from the ſouth to the north of Europe. The proximity of England to France, a country where learning flouriſhed at an early period, may be aſſigned as one of the many cauſes which have contributed to advance it to the ſummit of literary fame. The progreſs of learning is, in ſome meaſure, connected with that of wealth: a nation ſunk in poverty will ſeldom be found diſtinguiſhed for liberal knowledge. The uniform poverty of Scotland it would be in vain to deny. Beſides, at every period the population of England has greatly exceeded that of the Siſter Kingdom; and if we ſuppoſe an equal proportion of the inhabitants of both countries to have cultivated letters, it were but reaſonable to expect that England ſhould have produced a much greater number of ſucceſsful candidates for literary diſtinction."—(vol. i. p. 69.)

It is ſurely ſomewhat remarkable, that in the bleak and ungenial countries of the north, where the neceſſaries and accommodations of life are difficult to be procured, ſo much attention ſhould have been devoted to the refined recreations of poetry and muſic. It is natural to ſuppoſe that the ſtudy of ſubſiſtence ſhould precede that of convenience, and that luxury of an intellectual kind ſhould be poſtponed to both. Yet Scotland and Scandinavia poſſeſſed, at a very diſtant period, their Scalds, their Senachies, and Bards; and the dreary iſles of Iceland and Iona were once the ſeminaries of Teutonic and Celtic literature. For this we may partly account from the large proportion of time which, in theſe regions, muſt be paſſed within doors, and in attempts to palliate or to forget the phyſical diſadvantages of their lot. During the long ſuſpenſion of the labours of the hunter, the fiſherman, and the ſhepherd, life would be a ſort of nonexiſtence, but for the exerciſe of intellectual faculties; and therefore the recital of tales, and chaunting of ballads, which give exertion both to the hearer and rehearſer, become in ſome meaſure arts of neceſſity, impoſed by ſituation. The inhabitants of dark and inhoſpitable climates are almoſt permanently in the circumſtances of thoſe ſhipwrecked crews who find it indiſpenſable for the ſupport of their animal ſpirits, and the conſequent preſervation of their lives, to enjoin the ſinging a ſong or telling a ſtory. But that ſuch countries ſhould be ſlow in acquiring foreign literature, we may reaſonably impute to their remoteneſs and their poverty; the former preventing that in-

tercourſe which ſerves as the conductor of intellectual improvement, and the latter the eſtabliſhment of thoſe academical foundations by which it is beſt promoted. From the time when Scotland began her alliance and communication with France, until theſe were interrupted by the reformation, and the union of the Britiſh crowns, we find that ſhe poſſeſſed her full proportion of literature. After that period it appears to have declined; and, during the diſtractions of the 17th century, her exertions of talent, and her men of learning, were comparatively few. But when the inſtitution of parochial ſchools had produced its full effect, which was only towards the beginning of laſt century, her literary ardour revived, and qualifies her at the preſent day to ſtand a companion with her fellow ſubjects of the ſouth. For, when we conſider that her inhabitants have ſeldom exceeded a ſeventh part of thoſe of England, we muſt be convinced that a greater proportion of the former than of the latter are addicted to literary purſuits. Dr. Johnſon has obſerved, with perhaps not leſs truth than epigrammatic terſeneſs, that "in Scotland every man gets a mouthful, but no man a bellyful of learning." Education in Scotland we muſt admit to be, in ſome departments, leſs complete than in England; but it appears probable that where every man is early introduced into the paths of literature, a greater number will perſevere in them, than if this had not been the caſe; and, the greater the proportion that make the attempt, the greater will be the proportion who ſucceed. If there were a country where every youth was taught the principles of painting, and habituated for a time to practiſe with the pencil, we have little doubt that the ſame country would produce a greater number of eminent artiſts, than one where no ſuch education prevailed. On the different ſides of the Tweed, the mind is accuſtomed to put its higheſt value on ſeparate objects; and while England can boaſt more than an equal proportion of poliſhed poets and claſſical critics, Scotland may challenge her in hiſtorical compoſition, in the *belles lettres*, and in moral or political philoſophy. The *quantum* of intellect put in action by each may be equal, though it act in a different path. The ſame amount of proviſion may be diſtributed in a mouthful to all, or in a bellyful to a few; and many will conſider the former diſtribution as the beſt. To us, the pretenſions of the reſpective countries appear pretty even. England produces more profound, Scotland more popular writers. The Engliſhman perſeveres in puſhing his mine in a ſingle direction, and ſometimes diſcovers a treaſure—the Scotchman cultivates the ſurface, and draws from it a ſteady and moderate profit. In the ſubdiviſion of labour, both are uſeful.

uſeful. To the education of the former, we owe a Newton and a Porſon; and to that of the latter, a Hume, a Robertſon, a Smith, and a Stewart.

In a ſecond preliminary eſſay on the early Scottiſh drama, our author gives us only a few detached and deſultory notices, with the conjectures to which they lead. There ſeems to be ſomething too ſombrous in the national character of North Britons for the encouragement of dramatic entertainments. The puritanical ſpirit which their religion has aſſumed is hoſtile to the ſtage; and, before the reformation, their only ſcenic ſpectacles appear to have been the myſteries and moralities which were borrowed from England or France. We could not avoid remarking, that the length of an entertainment, both now and formerly, conſtitutes a great part of its merit among our northern neighbours. Like the *holy plays* of old, the *holy fairs** at preſent (which ſeem to have ſucceeded them as a popular amuſement) occupy a moſt unreaſonable portion of time. The ſacrament, as it is conducted by the Scottiſh Preſbyterians, ſeems to be a ſeries of *preachings* (for ſo it is generally termed) of ſeveral days duration; and on the Sunday they continue, with a ſhort breathing time, from morning to night. With reſpect to the plays, we have the following information from our author.

"This drama was playit beſide Edinburgh in preſence of the Queen Regent and ane greit part of the nobilitie, with an exceeding greit nowmer of pepil; leſtand fra nyne houris afore none til ſix houris at euin (Preface to Lindſay's works). From one of the ſtage directions it appears, that at a proper ſeaſon the repreſentation was ſuſpended, and the ſpectators were permitted to refreſh themſelves during the interval."

There muſt ſurely be ſome deficiency of conſtitutional livelineſs in a people who could attend without *ennui* to ſo tedious an exhibition; and we ſhould find it hard to believe that it could have contributed to their gratification, were we not aſſured that, at the preſent time, the lads and laſſes of Scotland look forward with as much anticipated delight to a day of dull field-preaching, as their equals in England to a horſe-race or a cricket-match.

The poets on whoſe lives and works our author dwells at conſiderable length are the following: Thomas the Rhymer, John Barbour, Andrew Winton, King James I. Henry the Minſtrel, Robert Henryſon, William Dunbar, Gavin Douglas, Sir David Lindſay, John Bellenden, Sir Richard Maitland,

* See Burns's Poems.

Alexander Scot, Alexander Arbuthnot, Alexander Montgomery, King James VI. Allan Ramſay, Alexander Roſs, Dr. Geddes, Robert Fergusson, and Robert Burns.

The chaſms which occur in this chronological ſeries he fills up by what he entitles Intermediate Sketches; conſiſting of a *catalogue raiſonnée* of minor poets, by whom the lyre was held as it were in commiſſion, during a vacancy of firſt-rate genius. Some writers, however, whoſe names he thus ſlightly mentions, appear to us more deſerving of a detailed notice than others who occupy a large portion of his work. We were ſurpriſed and diſappointed to find Hamilton of Gilbertfield, and Hamilton of Bangour, paſſed over in this curſory manner, while 83 pages are devoted to the contemptible monarch James VI. and 57 to Dr. Geddes, whoſe merits are very low as a writer of Scottiſh poetry. In proof of this laſt aſſertion, we ſhall quote a few lines from one of the ſpecimens offered by Mr. Irving, who would no doubt endeavour to make an advantageous ſelection.

> " An' nou the muſe wi' rapture turns
> To Coila's glory, ſelf-taught Burns,
> Wha mid the conſtant avocation
> Of a laborious occupation,
> Finds time to cull ſi'k tranſient flours
> As bleum on Galovidean moors."

In theſe lines, which are merely proſe in rhime, nothing of the dialect or idiom of Scotland appears, and, but for the peculiar orthography, of which we doubt the correctneſs, as it differs from that of Fergusson and Burns, are not diſtinguiſhable from Engliſh. A little below we have the following aukward couplet:

> " May ilka ſort o' bliſs thee follow
> That ſuits the vot'ries of Apollo."

In ſhort, we ſuſpect that neither James nor Geddes would have been exalted to ſuch conſideration among the bards of their country, had not our author found it ſo eaſy to ſwell the narrative of their lives from materials collected by others and even digeſted to his hand.

Of Drummond, Thomſon, Armſtrong, &c. we have no account whatever. From theſe omiſſions, we were led to ſuppoſe that our author had limited his view to writers of poetry in the vernacular dialect of Scotland. On this point, however, we are left to ſuppoſition, as, unleſs it eſcaped our notice, he has not diſtinctly ſignified the limitation of his deſign, and the title of Scottiſh poets ſeems naturally to include all the poets who were born in Scotland.

As

As an example of our author's ſtyle, we ſhall quote his character of Dunbar, which we think one of the moſt animated paſſages in his work.

" In the poetry of Dunbar we recognize the emanations of a mind adequate to ſplendid and varied exertion; a mind capable of ſoaring into the higher regions of fiction, or of deſcending into the humble walk of the familiar and ludicrous. He was endowed with a vigorous and well-regulated imagination; and to it was ſuperadded that conformation of the intellectual faculties which conſtitutes the quality of good ſenſe. His imagination, though highly prolific, was ſufficiently chaſtened by the interpoſition of judgment. In his allegorical poems we diſcover originality, and even ſublimity of invention, while thoſe of a ſatirical kind preſent us with ſtriking images of real life and manners. As a deſcriptive poet he has received ſuperlative praiſe. In the mechaniſm of poetry, he evinces a wonderful degree of ſkill: he has employed a great variety of metres; and his verſification when oppoſed to that of his moſt eminent *cotemporaries* (contemporaries: ſee Bentley's Letters to Boyle) will appear highly ornamented and poetical.

" His compoſitions exhibit no veſtiges of extenſive learning; but he perhaps was not ambitious to diſplay the ſtores which he poſſeſſed. Of the Greek language he was, moſt probably, ignorant; and his knowledge of the Latin cannot be ſuppoſed to have been very profound. Hitherto claſſical learning had not begun to be generally cultivated in Scotland. The ſcholars of that period who attained to diſtinction were invariably educated in foreign univerſities. Boyce and Mair, the *cotemporaries* of Dunbar, ſpent many of their earlier years in the ſchools of France, and at length returned to their native country in order to preſide over its ſeminaries of learning. Buchannan, who flouriſhed at a ſomewhat later period, ſtigmatizes his own age as unlettered. As Dunbar had viſited France, we may naturally ſuppoſe that he was acquainted with the language of the country; but it is not apparent that he enriched his compoſitions from that copious ſource. With the language and poetry of Italy our countrymen were yet unacquainted. Montgomery and Drummond are among the earlieſt of our writers who ſeem to have approached that fountain. Chaucer, Gower, and Lydgate, thoſe fathers of Engliſh poetry, are evidently the authors whom Dunbar regarded as his models," &c.

Though half the charm of biographical or critical eſſays conſiſts in beauty and delicate poliſh of ſtyle, our author we think has been at little pains to give his work this eſſential recommendation. His compoſition is often looſe and inartificial: his periods do not grow out of each other with a happy and natural connection; nor do his paragraphs riſe to a graceful and impreſſive termination. He is frequently diffuſely verboſe, as in the three firſt ſentences of the paſſage juſt quoted, which convey no other idea than that Dunbar had a fervid imagination

tion guided by a ſound judgment Sometimes he is inattentive to that grammatical clearneſs and correctneſs which no writer ſhould neglect, as in the following inſtances: "He was charged by Aſinius Pollio as neither faithful *or* (nor) exact." V. i. p. 6. "Among other eminent Scotiſhmen who are ſaid to have flouriſhed during the early ages, our hiſtorians have unânimouſly claſſed Joannes Scotus Erigena. But, on the other hand, the Engliſh and the Iriſh writers have preferred the claims of their reſpective countries." Their claims, we ſuppoſe Mr. I. means, to the honour of having given birth to Joannes Scotus; but, as this is not properly expreſſed, the paſſage is deficient in completeneſs and perſpicuity. We meet with many other ſentences of this looſe and indefinite ſtructure, where, though the meaning may be conjectured, it is not made abſolutely certain. We therefore beg leave to recommend to Mr. I. the well-known precept of Quintilian: Non ſolum ut intelligere poſſit, ſed ne omnino poſſit non intelligere curandum. The preterite of the verb *to read* our author uniformly ſpells redd; nor is he altogether free from affectation in expreſſion as well as orthography: "Ferguſon's clothes," he obſerves, "were beginning to aſſume an *obſolete* appearance."

In the life of Dunbar, our author labours to prove the antiquity of rhime; and, with this view, collects ſome verſes from the claſſical poets, where words of a ſimilar termination occur ſometimes at the cloſe of different lines, and ſometimes at the middle and end of the ſame line. But this ſimilarity of ſound we are perſuaded muſt have been an accidental blemiſh, not a ſtudied embelliſhment; for rhimes of ſuch infrequent and anomalous recurrence, ſeem not leſs incongruous and unpleaſant to the ear, than the occaſional introduction of a lyric verſe into a hexameter poem.

When Mr. I. remarks, that our "national literature is more indebted to Ferguſon than to the collective body of Scotiſh nobility," we could not perceive the propriety of the contraſt. Literary exertion is not the buſineſs of the nobility more than of any other claſs of men. Authors look to them for patronage, not for rivalſhip. We recollect a ſtory of a poet who preſented a copy of verſes to his ſovereign, and received a poetical compliment in return; the bard rejoined by ſending a purſe of money to the prince, who, taking the hint, returned it with a magnificent addition, and was careful never afterwards to pay a poet in his own coin. It is in this way that the great can beſt ſerve the intereſts of letters: and the names of Queenſberry and Marchmont, Traquair and Glencairn,

Glencairn, will rescue the Scottish nobility from the charge of having neglected their duty in this respect.

The peculiarities which characterize the style of our great English biographer, and which his followers, in their ambition to imitate his beauties, are too ready to adopt, may occasionally be observed in the present publication. The following sentences, both in spirit and structure, are strongly in the manner of Johnson.

"This lady (Jane Seymour) James seems to have regarded with a high degree of romantic affection; and it may be presumed that his love did not meet with a cold return. But with dreams of eternal constancy let no poetical youth regale his fancy. When the swords of the assassins had deprived her of one husband, she was not slow in providing herself with another.

"Of this beautiful production it may not be improper to present the reader with an analysis."—(v. i. p. 317.)

We shall conclude by observing, that though Mr. I. has shewn judgment in the choice of his subject, and has, on some occasions, made the most of his materials, yet room, we think, is still left for a similar work, more ample in its articles, and more perfect in its execution.

XCIV. *Celtic Researches on the Origin, Traditions, and Language of the ancient Britons; with some introductory Sketches on primitive Society. By Edward Davies, Curate of Olverston, Gloucestershire.* 8vo. pp. 561. Price 12s. 6d. Booth, 1804.

THE Curate of Olverston has produced a work which may be classed with the most learned, and the most modest books of the age. He opposes Pinkerton's Dissertation on the Goths or Scythians; but he treats that satirist of the Celtic tribes with the urbanity of a scholar, and most liberally applauds his classic reading. Ledwich on the Antiquities of Ireland, a second formidable antagonist, he seems not to have read. If Greek had met Greek and Celt opposed Celt, each distinguished for their knowledge in the Gaelic and the Erse languages, the two authors would probably have corrected each other: Davies professes originality, and his merits or his errors are exclusively his own.

The minds of the learned have been gradually prepared for Celtic researches. The Welsh poems have lately been translated, their authenticity ably defended, and their very ancient dates verified. After the frauds of a Lauder and a Chatterton, such a verification was highly necessary; for Davies himself confesses

confeſſes that he can only reconcile the biography of Tallieſſin to the contents of the poems which are publiſhed under his name, by aſſigning them to three ages, and to three ſynonimous poets. The learning of the Druids, alſo, it may reaſonably be expected, will be more eaſily credited in an age which, boaſting of its own civilization and ſcience, has yet condeſcended to acknowledge the ancient civilization and early ſcience of India and her Brahmins. The diſſertations on Stonehenge have called into notice the Druidical knowledge of Borlaſe; and Mr. Maurice, availing himſelf of the labours of his precurſor, has boldly pronounced, in his Indian Antiquities, the Druids to be "the Bramins of the Britiſh iſlands;" and, in ages extremely remote, the fellow-ſtudents with the Hindoos on the north of the Caſpian. He had publiſhed a deſcription of a Siberian medal, containing an inſcription in characters ſimilar to the Iriſh: and Sir William Jones had aſſerted, that the elements of the Perſian inſcription behind Ruſtan's horſe, in the ruins of Perſepolis, bore a ſingular reſemblance to the Iriſh letter, called Ogham. Theſe remarkable facts have engaged the public mind, and the reading world is no longer inclined to turn with diſdain from Welſh reſearches, or from the early hiſtory of the Iriſh tribes. Seconded by theſe favouring circumſtances, Mr. Davies appears as the champion of his countrymen. His reading has been extenſive, but it is confined to his favourite ſide of the queſtion. His etymologies and his notes upon the early Welſh bards, diſcover ingenuity and judgement: but from ſome of his opinions on hiſtorical events we muſt venture to diſſent, and apply them not to the Welſh, but to the Gothic race.

The firſt objection againſt Davies, Maurice, Vallancey, and the other high encomiaſts of the Druids, is the unfairneſs of their quotations from the Claſſics. Ledwich, in his chapter upon the Celtic ſages, in ſome meaſure corrects theſe encomiums, by producing from the ſame claſſics their cruelties, ſuperſtitious rites, and brutiſh ignorance. We poſſeſs a continued line of credible teſtimony relative to this ſubject, in the voyage of Pytheas, quoted by Strabo in his account of Samothrace and the Hyperboreans, of Britain and its Druids; in Herodotus, and Diodorus, on the Gauls and Hyperboreans; Homer on the Cimmerii, and the fifth and ſixth book of Cæſar's Commentaries; Tacitus's life of Agricola, and Herodian's expedition of the emperor Severus; in the Geography of Pliny, Ptolemy, and Mela. Unfortunately theſe plain authorities have not yet been collected or adduced without ſome ſyſtematic perverſion or palpable prejudice in the commentator.

tator. Davies raiſes theſe ancient prieſts too high, while Ledwich and Pinkerton unreaſonably depreſs them.

Theſe eſſays may be arranged under the heads of theological, hiſtorical, and etymological. The firſt is a commentary on the Moſaic account of the creation, the deluge, and the diſperſion of the primitive, including the Cimbric or Welſh, tribes over the earth. Under this head he aſſigns new and ſenſible reaſons for preferring the Hebrew to the Samaritan chronology. The colonization of Weſtern Europe by the Celtic tribes he demonſtrates not merely from the hacknied paſſages of the claſſical writers, but by very novel extracts from a few ancient Welſh poems. They are ſo ſatisfactory and curious that we ſhould wiſh to quote them, but their length exceeds what our limits would allow, and they are incapable of abridgement.

Our author expatiates in a moſt original and ingenious manner, new to the literary world, in this age of diſcoveries and novelties, on the origin of all, but principally of the Iriſh and Welſh letters. He derives them from ſprigs or trees. Mr. Hanmer, a German, has two Arabian M S alphabets which conſiſt entirely of trees. Herodotus deſcribes the letters on the Babylonian bricks, (lately found and printed by the Eaſt India Company) as the heads and tops of reeds. The ſignification of the name of each Chaldee letter in that tongue, is the name of ſome tree. The whole of the Iriſh alphabet evidently conſiſts of the names of trees. A maſs of ſuch letters and their names is laid by our author before the reader. This collection of facts, this coincidence of the Iriſh and Hebrew names, is moſt ſingular. If it will not convict Ledwich of an error in denying ſuch a ſimilarity, it will, at leaſt, weigh much with the unprejudiced in favour of the Aſiatic and poſtdiluvian ſcience of the Welſh bards. Sir William Jones gives ſtrong teſtimony in ſupport of Mr. Davies's hypotheſis, that all the very ancient alphabets (for ſome are profeſſedly modern) are drawn from the ſquare Chaldee letter.

Mr. Davies, in the above-mentioned hiſtory of the Iriſh alphabets, neceſſarily travels over the diſputed ground of the Ogham letters, and the Runic inſcriptions. Ledwich fills a whole chapter with a proof that the Ogham were invented after the vulgar Iriſh; and that the latter is merely borrowed from the Anglo-Saxon, as is the laſt from the Roman. The Runic is palpably the Saxon, as may be ſeen in "Chamberlayne's Oratio Dominica." We have read few chapters ſo ſatisfactory as this in Ledwich; and the prints of Iriſh alphabets in Davies only confirm it. The expreſſion in Cæſar, (though

(though attacked by Ledwich) that the Druids uſed the Greek letter, is rendered probable by the above facts. Plato alſo ſays, that he himſelf read an Hyperborean, probably a Welſh tablet, in their uſual letter. This controverſy will therefore ſink into a mere war of words, if Ledwich and Davies mutually allow, as hiſtory obliges them, that the Chaldean or eaſtern alphabet, imported into Greece and Hetruria, was the mother of the Anglo-Saxon, the Runic, and the Erſe. Mr. Davies' ſentiments on the Egyptian hieroglyphics and the Chineſe characters we here quote in part, without comment.

"It may be expected that I ſhould here take ſome notice of two ſpecies, in written language, which have generally been conſidered as totally diſtinct from the uſe of elementary alphabets. I mean the *Chineſe characters*, and the *Egyptian hieroglyphics*. I hope that my ſhort remarks upon theſe topics, which have neither been the ſubject of my immediate ſtudies, nor have much connection with my general plan, will be accepted with candour, as mere grounds of conjecture.

"The characters of the *Chineſe* have no elementary connection with a [the] language of that people,—and books, written in theſe characters may be read in ſeveral languages. Their appearance has impreſſed me with a notion, that, originally, they were nothing but *monograms* of a *polyſyllabic language*, very different from that of the *Chineſe*, and that the *keys*, or *radical parts* of theſe characters, which conſtantly preſerve a relation to the ſame leading ideas, whatever adventitious touches they have adopted, were *monograms* of *primitive words*, which admit of prepoſitions, of terminations, and of other words, in compoſition.

"The *Chineſe*, as I learn from Dr. *Hager*, have preſerved ſome remains and much tradition of an earlier ſeries, in characters more complex, repreſenting natural or artificial objects, like the *hieroglyphics* of the *Egyptians*. The people who ſupplied their *monograms* may have had letters deſigned after ſuch objects, as in the *old Samaritan* alphabet, already mentioned.

"When I recollect the original ſcheme upon which letters were formed,—the early, and primitive nature of their characters, viewed as *drafts* of certain *things*,—and the general ideas conveyed by their names,—it occurs to me, that, in their firſt conceptions, they muſt have approached the deſcription of *hieroglyphics*.

"On the other hand, I cannot help imagining that *Egyptian hieroglyphics* muſt have poſſeſſed analogy to the nature of *letters*; that, in other words, they were *ſymbols* of *ideas*, *connected* with *elementary ſounds*, or with *primitive* and *ſimple terms* of the *Egyptian* language, and that elaborate ſculptures on the monuments of *Egypt* were not occaſioned by the rudeneſs of her prieſt in the art of writing, but rather by oſtentatious parade, and pretence of myſtery.

"*Apuleius*,

" *Apuleius, Metam.* l. ii. ſpeaking of his initiation into the myſteries of *Iſis*, informs us, 'that he, (the *hierophant*) drew out certain books from the repoſitories of the ſanctuary, which contained the words of the ſacred *formula*, *compendiouſly* expreſſed, partly by *figures of animals*, and partly by certain *marks* or notes intricately knotted, revolving in the manner of a wheel, and crowded together, and curled inward like the tendrils of a vine, *ſo as to hide the meaning from the curioſity of the profane.*'

" This was not their practice for *want of the knowledge of letters*, but was their ſtudied perverſion of the alphabet, in its proper and ſimple uſe.

" The letters of the ancient *Egyptians*, like thoſe of the *Hebrews*, and of ſeveral other nations, may have been diſtinguiſhed by names which primarily expreſſed leading ideas, and, at the ſame time, were appropriated alſo to a variety of objects in which thoſe leading ideas preſented themſelves. In this caſe, the *term* could be repreſented by the figure of *either of the objects* to which it was applied."—(pp. 338—340.)

As a further ſpecimen of Mr. Davies's mode of illuſtration, we preſent our readers with his explanation of one of the labours of Hercules:

" It has become a faſhion amongſt the learned of this age to derive all knowledge and religion, prevalent in the *weſt* of *Europe*, from *Hercules*.

" This opinion appears to me no leſs inconſiſtent with *Grecian* mythology, than with *Celtic tradition*.

" The errands of *Hercules* to the *weſt*, are not for the purpoſe of introducing to the natives, but for that of procuring from them, what was deemed valuable.

" It was to carry off the herds of *Geryon*; to rob the orchard of the *Heſperides*; or ſteal the guard of *Pluto's gate*.

" Theſe tales, though literally fables, muſt have meant ſomething: let us try if the two laſt cannot be explained by the mythologies of *Britain*.

" *Hercules* had the taſk of procuring three yellow apples from the garden of the *Heſperides*. Theſe apples were metaphorical, and pointed at ſcience, diſcipline, or myſtery.

" The hero receives directions from *Prometheus* how to obtain the fruit; namely, that he ſhould attend his brother *Atlas*, the *Hyperborean*, and get *him* to fetch it out of the neighbouring garden of the *Heſperides*. Apollodor. l. ii. c. 4.

" It will be recollected, that *Prometheus* was one of the *Japetidæ*, and *ſon*, or native *inhabitant* of *Aſia* Propria, who had been expelled from thence to the neighbourhood of *Mount Caucaſus*, in Aſiatic Scythia, as *Atlas* himſelf had been driven from the ſame native ſpot into the weſt of Europe. It appears from hence, to what family theſe apples belonged.

" We are informed by our *Britiſh triads* that the firſt name given to this iſland, *before* it was inhabited, was *Clás Merdin*, the *garden of*

of Merddin. W. *Arch.* v. ii. p. 1. The name of Merddin has been conferred upon old bards, but is originally a *mythological* term. His *twin ſiſter* is *Gwenddydd*, or the *morning ſtar:* he muſt have been himſelf ſome luminary *in a ſimilar character.*

" *Merddin*, if *Mer-Din* be its root, is *dweller* of *the ſea*; if *Merdain* gives it birth, it is *the comely one of the ſea.* It implies, in either ſenſe, *the evening ſtar*, or *Heſperus*, the *weſtern luminary.*

" The apple-trees and yellow apples of Merddin's garden, that were given to him by his Lord, *Gwenddoleu* ab *Ceidio*, the maſter of the fair bow, the ſon of preſervation, are famous in Britiſh mythology. In the W. *Arch.* v. i. p. 150, there is a myſtical poem given under the character of Merddin, from which it appears, that by theſe trees and their fruit the whole ſyſtem of *Druidical divination* was implied and covered. The firſt pennill runs thus:

> ' To no one has been ſhewn, in one ſeaſon of twilight
> What *Merddin* received before he became old,
> Seven fair apple-trees, and ſeven ſcore,
> Of equal age, equal height, length, and ſize:
> One maid, with criſped locks, guards them—
> *Olwedd* is her name—of the form of *light* are her teeth.'

" *Ola*, *Olwen*, or *Olwedd* is *Venus.* Were not thoſe trees conſtellations, and may not the apples have been ſtars, which, after they were committed into the charge of the moſt pre-eminent in the order, could be diſcovered by none till *Merddin*, or *Heſperus* appeared?

" From hence it ſhould ſeem as if the *golden apples* which *Hercules* procured from the garden of the *Heſperides*, pointed at the ſcience of aſtronomical divination.

" The guard of *Pluto's gate*, or *three-headed Cerberus*, may ſignify the myſtical doctrines of the *Hyperboreans*, guarded by their *three* orders, their *Druid*, their *Bard*, and their *Ovydd.* And what renders this not a little probable, is, that *Kelb*, or *Kelv*, in many antient languages, means a *dog*, and that, in Britiſh, the ſame word imports a *myſtery* or *ſcience.*

" In the volume above cited, p. 45, an old *bard* alludes perhaps to this enterprize of *Hercules*, whom, according to the doctrine of the *metempſychoſis*, he ſuppoſes to have reappeared in the perſon of *Alexander.*

> ' Rhyveddav na chiawr,' &c.

" ' I wonder it is not perceived, that heaven had promiſed the earth a mighty chief, *Alexander* the *Great*, the *Macedonian.*'

" ' *Hewys*, the iron genius, the renowned warrior, deſcended into the deep;—Into the deep he went to ſearch for the myſtery, (Kelv-yddyd). In queſt of ſcience let his mind be importunate; let him proceed on his way in the open air, between two *griffins*, to catch a view. No view he obtained. To grant ſuch a preſent would not be meet. He ſaw the wonders of the ſuperior race in the

the fishy seas. He obtained that portion of the world which his mind had coveted, and, in the end, mercy from the God.'

"If *Prometheus*, or the *Japetidæ* of *Caucasus*, could instruct the *Greeks* how to obtain the desired fruit from the garden of the *Hesperides*, it may be suspected that the mystical doctrines of the *western* creed were known to *Asia*; and something of this kind must be intimated by the tale of *Abaris*, who is allegorically represented as having carried his *arrow* round the whole world.

"It appears from Anton. Liberal. c. 20. (writing after *Boeus*, and *Simmias Rhodius*) that the inhabitants of *Babylon in Mesopotamia*, often visited *the Temple of Apollo*, in *the land of the Hyperboreans*, during mythological ages, and attempted even to introduce their sacrifices into their own country."—(p. 193—197.)

Our author enters another field fertile in controversies, respecting the Hyperborean island described by Diodorus; the Hyperborean ocean, said by Ptolemy to flow round the Hebrides; and the Hyperboreans darkly marked, by Strabo, as west of the Germanies, or yet more obscurely noticed by Herodotus, as sending overland their offerings to Delphos. Ledwich in this sole point agrees with Davies and Maurice in assigning this name to the British isles. Tacitus, as governor of lower Germany, was better informed than Julius Cæsar, of the religious opinions of the Germans, when he asserts, *that Druids and Bards were found among the German tribes, and therefore were not confined to Wales or Mona.* This fact is strengthened by the assertion of Strabo, that a northern and German people worshipped with all the rites and forms of Samothrace. Mr. Davies allows that Orpheus and Linus of Thrace had imparted to Europe the Pelasgic letter, and admits, in a quotation from Xenophon, that the letters of Cadmus were similar to the Gaulish (i. e. in our opinion to the Gothic;) yet he does not make the natural inference, viz. that the earliest cosmogony and mythology of Thrace, Germany, and Wales, *must have sprung from some Asiatic origin.* On the contrary, in positive contradiction to Julius Cæsar, and the other classical writers quoted by Pinkerton, in his essay on the origin of the Goths, he continues in the gross mistake, that the Belgæ were Welsh, and defends this assertion by a weak etymology of the word Belgæ.

On the subject of etymologies we presume to advise this excellent linguist (for languages are undoubtedly his forte) to read the warning which Sir William Jones, himself the first linguist Europe ever saw, sounded in the ears of the Asiatic Society—Welsh and Hebrew scholars are apt to stifle their opponents by carrying them into Celtic deeps and dark mud. From page 191 to 227, and from 550 to 560, our author deals out a flood of etymologies, some fanciful and

many highly curious: the ſober hiſtorian requires from him more hiſtory and leſs of conjecture. From page 380 to 446, it preſents the appearance of an analytical dictionary, firſt going through the Welſh and Hebrew vowels, then through the Welſh conſonants, and thirdly, through a vowel and a conſonant united in one ſyllable: this he names by a new, or a revived Platonic phraſe, "the natural expreſſion of any language." His preface is alſo filled with it. Sir William Jones pointedly condemns ſuch analyſis of a tongue, in refuting the ſyſtematic and ſyllabic arrangement of Bryant: though he and Maurice agree with Davies, that the confuſion of tongues at Babel merely amounted to a diverſity of pronunciation of one, the poſtdeluvian or patriarchal language; as is plainly demonſtrated by the affinity of all the tongues ſpoken in the early Aſſyrian empire.

We are as ſincerely ſorry to differ from the learned author on two more hiſtorical points, as we rejoice to agree with him in a third. Pinkerton ſeems decidedly in the right when he places the Celts on the moſt weſtern, and the Sarmatæ on the moſt eaſtern part of Europe, leaving the centre of it to the Gothic, or proper Gauliſh tribes: the voice of all antiquity oppoſes Mr. Davies in his opinion that the Sarmatæ lay contiguous to the Celts. Pinkerton ſeems equally correct, and is ſtrongly ſupported by Quintilian, that the Latin, and even the Etruſcan tongue, is entirely derived from the Greek. To draw it from the Waldenſie or Welſh, as Mr. Davies attempts, is a violence to its baſis, its grammar, and its theme. We rejoice that our author, in his annotations on a Welſh poem, oppoſes Pinkerton, and quotes from the claſſics as a fact, that the Cimbri were, in an age very remote, driven from their ſeats in the (preſent) Daniſh kingdom by a deluge.

The ſtyle is well ſuited to a work of this nature; neat, ſimple, and tolerably correct.

ART. XCV. *Carmen Præmio, à Reverendo viro Claudio Buchanan, S. T. P.* Etonenſibus propoſito, dignatum. Auctore G. P. Richards, Coll. Reg. Eton. Alumn.* pp. 12. Price 1 s. Cadell and Davies, London. 1805.

IT would be unreaſonable and abſurd to expect the compoſition of a youth at one of our public ſchools, to be exempt from thoſe errors in claſſical phraſeology, and thoſe deviations from Latian to Engliſh idioms, which the moſt profound and

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* Mr. Buchanan never proceeded beyond the degree of A. B.

and elaborate ſcholars often find it difficult to avoid. We therefore took up the preſent publication under the idea that we ſhould meet with ſeveral inaccuracies, which the age of the author muſt prevent us from criticiſing with ſeverity. Though this expectation was in ſome degree juſtified by the peruſal, we have no heſitation in ſaying, that the few faults we obſerved are amply compenſated by the elegance of the compoſition and harmony of the verſification.

Mr. Richards diſplays an intimate acquaintance with the works of Virgil and Lucretius, and imitates very ſucceſsfully the ſtructure of their ſentences and the rhythm of their verſe. He however borrows their phraſes, we think, too frequently, and ſometimes introduces them in a ſituation ſo different from the original, that the beauty of the expreſſion is loſt, and its propriety violated: for inſtance, our dominions in India, are deſcribed as "placidâ compôſta quiete;" this will, however, expreſs rather the calm of inaction than of peace and tranquillity. It is applied by Virgil to the repoſe of death: "Placidâ compôſtus pace quieſcit." Æn. 1. 248.

The ſame author deſcribing Æneas viewing the pictures of the ſiege of Troy, ſays, "*animum* picturâ *paſcit* inani,"—finds *food* for contemplation—but we doubt whether this will juſtify "Quæ *paſcit* pictura *oculos?*" p. 9.

"Vicinaque Perſidos arva." p. 7. We can find no authority for Perſidos, it ſhould be "Perſidis."

"Mens uſque *effœta* jacebit." p. 6. effœta ſeems intended to ſignify *inactive, uncultivated.* Its true meaning is *exhauſted,* worn out by frequent production. See Virg. Georg. 1. 81.

"Jam, jam patet *area* major
"Doctrinæ." p. 9.

We much doubt if "area" is ever uſed in the metaphorical ſenſe in which it is here introduced.

We have mentioned theſe few venial errors, not with any view to reprehenſion. The difficulty of compoſing with accuracy in a dead language is extreme, and can be juſtly appreciated by thoſe only who have attempted it. We come now to the more pleaſing taſk, of remarking excellencies and beſtowing praiſe

The plan is well conceived and happily executed. Many of the paſſages are not devoid of poetical ſpirit. The embarkation of the youth going to India is well deſcribed.

"Nec minus interea venturi præſcia fati
Anglia, præſumenſque animo per ſæcula gentem
Heroum, properat longinquo credere cœlo
Spem ſobolis; jam jam video longo ordine puppes

Litore diſpoſitas, lectamque relinquere pubem
Exilio dulci patriam, ventiſque ſecundis
Vela dare, optatamque Aſiæ contingere arenam."

Conſiderable praiſe is alſo due to the account of the changes effected in the manners of the natives by the propagation of Chriſtianity, more eſpecially to that part deſcribing a Hindoo widow burning herſelf on the funeral pile of her huſband.

" Nunc etiam (niſi vana animum deludit imago)
Paulatim ſuperante immiſſo Sole tenebras,
India miteſcit cultu, vitamque priorem
Exuit, et populos ſtudiis melioribus ornat.
Nunc quoque dediſcit mores, rituſque profanos
Effera quos dudum impoſuit, cogitque nefandâ
Lege Superſtitio; video diſcedere nubes
Late Evangelii radiis; non uxor, ut olim
Ingenitâ virtute ferox ſuper oſſa ſedebit
Conjugis impoſiti flammis, animamque volentem
Effundet; deſiderio perfixa fideli
Fata viri gemet et juſto indulgere dolori
Gaudebit, terraque ſuæ mandare cadaver.

Quò feror? An nequicquam ardet ſpes magna futuri?
Non ita. Jam vanas gentes linguâque habituque
Quarum animos triſti fallax doctrina Sophorum
Subjicit imperio, per teque, tuoſque labores
Sancta Domus, vanas facies, et templa Deorum
Disjicere aſpicio, ingentemque adoleſcere prolem
Chriſtiadum, perque ipſa ſuæ commercia vocis
Fatidicos Iſaiæ hauſtus, elementaque veri
Imbibere, et Sacri jurare in verba Magiſtri.
Forſan tempus erit, quum gens hæc pigra per ævum
Excutiens ſomnos, et deſidis otia vitæ
Diſcendi caleat ſtudio, ingeniiſque recluſis
Spem foveat, pulchroque inſtans certamine honorum
Contendat, vetereſque Europæ vindicet artes.

On the whole, we think the production of Mr. Richards is ſuch as will juſtify the expectation of a conſiderable ſhare of excellence, when time ſhall have matured his judgment and encreaſed his knowledge.

ART. XCVI. *Obſervations on Cancer, connected with Hiſtories of the Diſeaſe. By Everard Home, Eſq.* F. R. S. *Surgeon to St. George's Hoſpital.* 8vo. pp. 248. Price 5s. 6d. Nicol, London. 1805.

IT is a remark of the illuſtrious Verulam, that the healing art " has rather been profeſſed than laboured, and yet more laboured than advanced." This obſervation applies in a particular

cular manner to the ſubject of the work before us; for although this diſeaſe has been known and deſcribed by the earlieſt writers on the medical art, and the phyſicians and ſurgeons of every age have always conſidered it as an important object of enquiry; yet our advancement in the knowledge and treatment of the cancer has by no means been commenſurate with the experience which the ſubject has afforded, or the diligence with which it has been occaſionally purſued: and, notwithſtanding one more contribution is now preſented to the public from the hand of a very able and reſpectable ſurgeon, we fear it muſt ſtill be conceded that the cenſure which Lord Bacon has been pleaſed to beſtow on the art in general, ſo far from being leſſened in its force, has only received an additional teſtimonial of the juſtice with which it was applied. The work before us will not, however, be found altogether unworthy of public attention; it contains ſome new and intereſting facts, interſperſed with remarks, which, if they are not always perfectly correct, or of ſuch general application as the author would have them, are at leaſt ſtriking for their originality: and though it muſt be allowed that many of the hiſtories of caſes here related are too brief to afford much inſtruction, and the morbid appearances produced by the diſeaſe are not detailed with ſo much accuracy and minuteneſs as we could have wiſhed, yet it muſt be owned that ſome of theſe hiſtories preſent us with a more enlarged view of the morbid changes produced by cancer than is to be met with in any ſingle work on this ſubject; and we have no heſitation in believing that this part of the work may be conſulted with advantage, when the hypotheſes which it has engendered are gone to the tomb of the Capulets.

The firſt eight chapters conſiſt of hiſtories of the diſeaſe: theſe are thirty-ſeven in number, and illuſtrate the various effects and appearances of cancer in different parts of the body. For ſome of the moſt important of theſe caſes, and the obſervations connected with them, Mr. Home has been indebted to the late Mr. John Hunter, the merit of which he diſclaims with becoming modeſty and reſpect. The firſt chapter contains two "caſes of cancer, the origin of which was aſcertained." In both theſe inſtances the diſeaſe is ſaid to have originated from accidental violence; the evidence, however, upon which this opinion reſts, is to us very equivocal. The firſt caſe is that of a common ſailor, who, being ſent aloft to cut away the upper part of the main-topmaſt, which was ſhivered, and ſwinging backwards and forwards, while he was clinging to the maſt had his glans penis caught between it and the looſe piece; he immediately fainted away, and fell into the

round top, from whence he was carried upon deck. He was informed by his comrades, that when they took him up his *glans penis was as flat as a half-crown.* (Why they had the curioſity to examine it the narrator has left unexplained.) In the courſe of three weeks the immediate effects of the injury diſappeared, except a ſmall pimple on that part to which the frœnum is attached. No inconvenience was felt from this pimple till ſix months afterwards, when it began to ulcerate, and became very painful.

The ſecond caſe is that of a gentleman who, from wearing a pair of tight ſhoes which gave him a good deal of pain, diſcovered a ſmall tumour lying over the ſpace between the metatarſal bones of the third and fourth toe, immediately under the ſkin. This tumour, in the courſe of four months, had increaſed to the ſize of a pullet's egg when it was diſſected out. The author obſerves, that "although the tumour, when examined through the ſkin, appeared to be moveable on the parts beneath, it was found in the operation to dip down between the bones, and to have an attachment to the metatarſal bone of the third toe." The diſeaſe afterwards returned, and the patient was obliged to ſubmit to the amputation of the limb.

On the firſt caſe it is proper to remark, that we have no farther authority than that of the patient for aſſerting that this pimple was the effect of the injury. As to the ſecond, the circumſtances of the diſeaſe being found to extend farther than was expected, and its attachment to the metatarſal bone, renders it by no means improbable that the diſeaſe originated between theſe bones, and therefore might have exiſted before the part had ſuffered any injury; for it is not an eaſy matter to conceive how the ſoft parts ſituated in the metatarſal ſpaces can ſuffer any conſiderable degree of preſſure, defended as they are by firm immoveable bones. The hiſtories themſelves are however important, and we have no doubt will be read with much intereſt.

The ſecond chapter is entitled, "Tumours of the breaſt, which were indolent in their origin, becoming afterwards true cancer." How far the author has ſubſtantiated this poſition we leave to thoſe who may take the trouble to read the caſes, and to compare them with each other. We ſhall briefly ſtate, that in the three firſt caſes the tumours were removed, and therefore did not become cancerous; in the others, which were decidedly cancerous, we know nothing of the ſtructure of the tumours which preceded them. From an analogy which we have not been able to diſcover, between theſe caſes, Mr. Home infers that they were ſimilar in their origin.

Chap.

Chap. 3d. "Caſes of cancer, which illuſtrate many ſymptoms of the diſeaſe." Some of theſe contain much uſeful information, eſpecially the ſixteenth and ſeventeenth caſes. The former we ſhall tranſcribe, as it contains in a ſmall compaſs the moſt important fact in the whole work.

"A woman, about fifty years of age, had a cancerous tumour in the breaſt, which had not increaſed to a large ſize, nor had produced any change in the ſtate of the glands in the axilla: it was therefore thought adviſeable to have recourſe to an operation. This caſe occurred in the year 1774, and the tumour was extirpated by Mr. Hunter. In the time of the healing of the wound, which was tedious, about four weeks from the period at which the operation was performed, a ſmall knot appeared in the edge of the ſkin, not much larger than a pin's head. In two days a ſecond was obſerved, about three-fourths of an inch from the other. Theſe were increaſing very rapidly in ſize, and were on that account deſtroyed by cauſtic: the whole healed, and continued ſound. As this perſon reſided in London I had an opportunity of knowing the reſult of the caſe, and found that ſhe never had a return of the diſeaſe, but died, about ſeven years after, of a dropſical complaint. This is the only caſe I have known in which there was no recurrence of the diſeaſe when it had produced theſe cancerous tumours in the ſkin; and it is highly probable that if the two ſmall lumps had been left for a few days longer they would have contaminated the ſurrounding ſkin beyond the reach of an operation."—(p. 68.)

In the ſeventeenth caſe Mr. Home notices a peculiar fungous excreſcence, which took place from the pectoral muſcle after the removal of a tumour from the breaſt: this he conſiders as the effect of the cancerous diſeaſe on a muſcular part. We cannot, however, coincide with him when he ſtates that he has no difficulty in determining that the caſes deſcribed by Mr. Hey, under the title of "fungus hæmatodes," were caſes of true cancer; ſince the two diſeaſes, as far as we can judge, are perfectly diſſimilar.

"Caſes of fungus hæmatodes," ſays Mr. Home, "are by no means *uncommon* in our London hoſpitals: they are frequently met with in the leg, ſometimes in the thigh; and for the laſt twenty years, at St. George's Hoſpital, the practice has always been to amputate the limb the moment the nature of the diſeaſe was aſcertained."—(p. 75.)

It is very extraordinary that the author ſhould have been ſo long acquainted with the nature of this diſeaſe, and yet never have made a ſingle remark, or communicated one obſervation on the ſubject before.

Some of theſe caſes clear up a point of no ſmall importance in the removal of cancerous tumours. From theſe it would appear that parts in the vicinity of cancer may be contami-

nated without exhibiting any apparent alteration of ſtructure; and that where the operation fails in removing the whole of theſe contaminated parts, the progreſs of the diſeaſe is thereby accelerated. From the fourth chapter we learn that hydatides are ſometimes met with in the breaſt, unconnected with any other diſeaſe, and attended with ſymptoms reſembling thoſe of tumours which become cancerous.

To theſe ſucceed a few ſhort hiſtories of cancer of the tongue, teſticle, rectum, and fungated ſore. In the obſervations on the nature and progreſs of cancer, Mr. Home has attempted to eſtabliſh two general principles: the firſt, that cancer is, in its origin, a local diſeaſe; ſecondly, that it does not immediately take place in a ſound part, but for the production thereof it is neceſſary that the part ſhould have undergone ſome previous change, *connected* with diſeaſe. If theſe principles were found true in their full extent, they would no doubt eſtabliſh a point of great practical importance, ſince they would clearly demonſtrate at what period a tumour could be removed with perfect hope of ſucceſs. Whether, however, Mr. Home has laid before the public a ſeries of facts perfectly ſufficient (as he believes) to eſtabliſh theſe poſitions, we are inclined to doubt. The facts referred to in ſupport of theſe hypotheſes are the two caſes related in the firſt chapter. Of theſe we have already taken occaſion to obſerve, that it is not proved in the moſt ſatisfactory manner that the appearances which preſented themſelves in theſe inſtances were the effects of the injuries committed upon the parts, and not the real and abſolute effects of the diſeaſe itſelf, to which the accidents themſelves are merely to be conſidered as exciting cauſes.—But if the validity of theſe caſes were unqueſtionable, and founded on the moſt deciſive and incontrovertible proofs, yet we ſhould be ſcarcely warranted to infer from them that cancer is always 'local in its origin,' and thus from two ſolitary inſtances eſtabliſh a general and unqualified propoſition. With reſpect to the ſecond poſition, that the part muſt have previouſly undergone ſome change in its ſtructure, is an opinion which appears to ſtand in oppoſition to a ſtatement made in the firſt chapter, that the origin of the diſeaſe was aſcertained to ariſe (we preſume) from injury of the part. Now if the injury in theſe caſes is allowed to have given riſe to the diſeaſe, then it muſt be granted that the cancer began in a part which had undergone no previous alteration in its ſtructure: if, on the other hand, the injury done to the part did not give riſe to the diſeaſe, then the origin of the cancer in theſe caſes cannot be ſaid to have been aſcertained. Our author, however, having attempted to eſtabliſh theſe two points, that

cancer

cancer is a local diſeaſe, and that it cannot take place in a healthy part, next proceeds to ſhow that cancer is not hereditary; and here it may be ſufficient to ſtate, that the arguments adduced on this occaſion are thoſe of all others beſt calculated to prove the contrary poſition, and we conceive that nothing could have prevented Mr. Home from coming to ſuch a concluſion, but the belief that ſuch an opinion would be inconſiſtent with the doctrines which he had before advanced.

In the deſcription of the ſtructure of ſchirri, Mr. Home has been more diffuſe than any of his predeceſſors: the account which he has given is not, however, materially different, and ſhows only the great confuſion and obſcurity in which this ſubject is at preſent involved. The laſt diviſion of the work treats of the "advantages and diſadvantages attending the different modes employed for the extirpation of cancer."—The obſervations relative to the extirpation of tumours in the tongue, are by far the moſt valuable: theſe have been already laid before the public in the Philoſophical Tranſactions for 1803, and the Medical Journal of 1804. The object of this paper is to propoſe a very ſafe and effectual method of removing tumours, or even portions of the tongue itſelf, when that organ has become diſeaſed.* As the information derived from the caſes contained in it is altogether new, we notice them in order that they may have all the publicity their importance deſerves. It will be evident to the moſt ſuperficial obſerver who compares this paper, republiſhed from the Philoſophical Tranſactions, with the other parts of the work, that the whole has been put together in great haſte: the hiſtories of caſes which it contains we regard as forming by far the moſt valuable part of it: the hypotheſes which have been framed out of them, appear to have been rather the effect of haſty zeal than the ſlow and guarded ſteps of true philoſophy; and we conſider the whole rather as an attempt to promote farther inveſtigation and enquiry, than to extend our views or enlarge our knowledge of this moſt inſcrutable of all human diſeaſes.

ART. XCVII. *Poems. By Mrs. John Hunter.* Second Edition. 12mo. pp. 120. Price 4s. in Boards. Payne, London. 1803.

WE well remember having been highly gratified by the poems of Mrs. John Hunter, long before we were aware to whom we were indebted for the pleaſure which we experienced. The "Death Song of the Cherokee Indian," and "Queen

* See Imp. Rev. vol. i. p. 291.

"Queen Mary's Lamentation," appeared to us, at the time when they firſt attained a high and merited degree of popularity, ſo far ſuperior to the lyrical compoſitions of their day, that we have frequently appealed to them in proof of the poſſibility of heightening the charms of muſic by adapting it to genuine poetry, inſtead of the inſipid trifles to which it is too commonly united. A volume of poems by the authoreſs of the abovementioned ſongs, could not fail to be favourably received by the public, and we accordingly find that it ſpeedily arrived at a ſecond edition; we therefore but echo the dictates of the general ſentiment, when we pronounce our opinion that it well deſerves this mark of approbation.

Mrs. H.'s poetry is entirely of the tender and penſive caſt. A little variety of ſubject would perhaps have given an additional zeſt to her collection. The uniformity of the ſombre tint is not always pleaſing to the eye; but almoſt every piece contained in this volume will, we apprehend, be peruſed with pleaſure by thoſe who are endowed with ſerious minds and feeling hearts.

As a ſhort and elegant ſpecimen of Mrs. H.'s manner, we ſhall tranſcribe the following elegy:

"Sigh not, ye winds, as paſſing o'er
The chambers of the dead, you fly:
Weep not, ye dews, for theſe no more
Shall ever weep, ſhall ever ſigh.

Why mourn the throbbing heart at reſt?
How ſtill it lies within the breaſt.
Why mourn, ſince death preſents us peace,
And in the grave our ſorrows ceaſe?

The ſhatter'd bark, from adverſe winds,
Reſt in this peaceful haven finds;
And, when the ſtorms of life are paſt,
Hope drops her anchor here at laſt.

Sigh not, ye winds, as paſſing o'er
The chambers of the dead, you fly.
Weep not, ye dews, for theſe no more
Shall ever weep, ſhall ever ſigh.

ART. XCVIII. *The Sports of the Genii. By Mrs. John Hunter.* Quarto. pp. 16. Price 10*s.* 6*d.* Payne, London. 1804.

"THE Sports of the Genii," ſays Mrs. H. in a prefatory advertiſement, "were originally written for the amuſement of ſome young people in the winter of 1797. They took

took their riſe from the beautiful groups of winged boys which filled the port-folio of Miſs Macdonald, who was in the habit of imagining and ſketching them with the greateſt facility."

Miſs Macdonald's ſketches, which are here copied in thirteen etchings, are indeed beautiful; but we cannot ſpeak in high terms of Mrs. H.'s illuſtrative poems. In her prologue, indeed, ſhe obſcurely confeſſes that, in endeavouring to elicit from groups of figures a meaning which did not enter into the mind of the artiſt, ſhe "reverſes the laws of nature."

This being the caſe, we are ſurpriſed that ſhe did not give up the attempt to compel an union between the coy muſe and the genius of deſign. As a lady who has ſeen ſomewhat of life, ſhe muſt know that forced matches are never happy.

ART. XCIX. *The Society of Friends, or People commonly called Quakers, examined. By John Briſted.* 8vo. pp. 359. Price 6s. Mawman and White, London. 1805.

IN the preface to this work, Mr. Briſted informs us, that he is incited to publiſh it by an earneſt deſire to atone for the injuries which he has committed, by indulging the ſpirit of gall and bitterneſs in ſatirical effuſions againſt many of his fellow-creatures, whoſe characters he had moſt fatally miſtaken. And at the concluſion, he deprecates the ſeverity of criticiſm, by ſtating, that "very nearly the whole of it was written between the hours of twelve at midnight and two in the morning, after a very toilſome day ſpent in a ſpecial pleader's office, during the buſieſt legal term in the year." The ſombre tint which prevails in many of its pages he prays the reader to excuſe, in conſideration of the circumſtances of heart-rending ſorrow which ſaddened his proſpects during its compoſition, and to which he alludes in moſt forcible and pathetic language.

A reſpectful deference to the motive which thus urges Mr. B. to appear before the public, and a true concern for the diſtreſsful feelings which ſeem to prey upon his mind, lead us to wiſh that we could ſay more good of his book than critical juſtice will permit. But we are compelled by an imperious ſenſe of duty, to ſtate our opinion, that he has undertaken a taſk to which his powers are not equal. He has, indeed, applied to the moſt genuine authorities, with a view of gaining information relative to the principles of the "Friends." But, in the detail of thoſe principles, and eſpecially in his inveſtigation of their compatibility with the doctrines of ſcripture, he manifeſts a want of preciſion, and an ignorance

ignorance of controverſial divinity, which render this part of his work miſerably crude and unintereſting. His account of the political inſtitutions, or of the diſcipline of the Quakers, is more ſatisfactory, but not ſufficiently particular; and from his remarks on the influence of the tenets of that ſingular ſect on their manners, we find ſtrong ground to ſuſpect that he gives the reſult of ſpeculation, rather than of perſonal intercourſe. He frequently digreſſes from his ſubject by the very violence of tranſition, and his ſtyle is, to an uncommon degree, pompous and inflated.

Having faithfully diſcharged a painful duty in making the above remarks, we proceed with pleaſure to ſtate, that, notwithſtanding the ſentiments of diſapprobation which too frequently occurred to interrupt our labour, we were induced to perſevere in the peruſal of his book, by the indications of a candid and benevolent ſpirit, which ornament almoſt every page of it; and alſo by the ingenuous and novel mode in which he frequently conducts his inveſtigations. He is a ſlave to no ſect; for, though the reſult of his examination is highly favourable to the Society of Friends, he ſcruples not to point out what he deems errors in their practice; and though he frequently appears to lean to the principles of diſſent, he fails not to ſpeak with reſpect of the eſtabliſhed church, and with enthuſiaſm of the Britiſh Conſtitution.

ART. C. *A connected and Chronological View of the Prophecies relating to the Chriſtian Church; in twelve Sermons: Preached in Lincoln's Inn Chapel from the Year* 1800 *to* 1804, *at the Lecture founded by the Right Rev. William Warburton, Lord Biſhop of Glouceſter. By Robert Nares,* A. M. F. R. S. T. S. A. 8vo. pp. 371. Price 7 *s.* 6 *d.* in Boards. Rivingtons, London. 1804.

PROPHECY is among the moſt ſatisfactory and poſitive teſtimonies to the truth of revealed religion. Miracles can ſpeak in deciſive language to thoſe only who were witneſſes of the facts, to us they reſt on the grounds of hiſtorical evidence; and, although that evidence is ſo full and well atteſted, that if we refuſe our credit to it, we muſt, in order to be conſiſtent with ourſelves, refuſe our credit to every ſpecies of hiſtory, yet ſuch is the perverſeneſs of the human mind, that this concluſion has been occaſionally diſregarded. But the prediction of future and remote events is confeſſedly in the power of Omniſcience alone. If, therefore, it can be clearly ſhown that events, which no human foreſight could diſcover, have correſponded in their minuteſt particulars with the

the predictions recorded in the Scriptures; if it can be further ſhown that this has not only been the caſe, but that there are other prophecies which, though not yet fully accompliſhed, are more and more confirmed as years roll on; all ſcruples muſt be baniſhed from the doubtful man; even the hardened infidel muſt be ſilenced, if not converted.

Not without reaſon, therefore, have the prophetic parts of ſcripture occupied the attention and engaged the pens of our moſt learned divines. To ſecure a ſucceſſion of men who ſhould turn their thoughts to this important ſubject, was the particular object of Biſhop Warburton, a man, with all his foibles, of no common mind. With this view, he founded a Lecture, *to prove the truth of revealed religion in general, and the Chriſtian in particular, from the completion of the prophecies in the Old and New Teſtament, which relate to the Chriſtian church, eſpecially to the apoſtacy of Papal Rome.*

At this Lecture the ſermons of Mr. Nares were delivered. They are twelve in number; a brief analyſis of which we ſhall attempt to lay before our readers. In the firſt ſermon a contraſt is drawn between Pagan divination and true prophecy. Mr. N. opens the ſubject with ſome obſervations on the deſire which men have to look into futurity, and the diſpoſition they feel, in conſequence, to apply to their gods for information reſpecting diſtant events; whence proceeded the various and ſuperſtitious modes of heathen divination. He then goes on to notice the wily conduct of the prieſts, to deter men from too frequently conſulting their pretended oracles, by requiring coſtly ſacrifices to be firſt offered, and tedious ceremonies to be performed; the various methods adopted by them to prevent the predictions from being brought to the teſt of experience and facts, by couching their replies under the moſt ambiguous terms; and the artifices made uſe of to ſave the credit of the oracle, if the event happened not to correſpond with the prediction, by pretending that ſome neceſſary obſervance was omitted, that the deity had not been in a diſpoſition to be conſulted, or that the determination had been mitigated at their interceſſion. Theſe arts and ſubterfuges of the votaries of idolatry are contraſted with the openneſs and reſponſibility of the Jewiſh prophets, who were ordered to be put to death if their predictions proved untrue, many of which related to events that were immediately to take place, and were expoſed to the notice and obſervation of all the people. Theſe ſubjects, with ſome remarks on the extent, variety, and nature of the prophecies of the Old Teſtament, form the ſubſtance of the introductory diſcourſe.

In

In the second sermon, after noticing the testimony of Christ himself, that the scriptures of the Old Testament are full of him, our author offers some reasons why the explanation of the prophecies which were communicated by our Lord to his disciples, has not been transmitted to us. Among others is the following: because "*where leisure and opportunity are allowed, it is perhaps more conducive on the whole to the good of religion, that men should search the scriptures at large, which lie before them, than that they should receive an epitome of all the knowledge required, even from an infallible instructor.*" But whatever may have been the reasons which occasioned these discourses of our blessed Master to be withheld from us, we cannot imagine this to have been among them. For in the first place such an epitome, if an epitome it was, would not have deprived us of the original prophecies as we now have them; and in the second place, there is no cause to suppose that it would have prevented such as are adequate to the task, from examining the scriptures as they lie before them. The commentary of Christ on the prophecies he explained, would have had an effect infinitely higher in authority indeed, but similar in nature to that of other expositors—that of removing obscurities and clearing up our doubts. Mr. Nares next proceeds to notice the different and opposite opinions which have been entertained at different times, respecting the nature and end of the Jewish law and ceremonies. He observes, that the Jews, until the destruction of their temple, imagined that there was no entrance into the gospel covenant, except through the observance of the Mosaic rites. Christians on the other hand, by an error not less culpable, 'have thrown aside the care of the Jewish religion.' In what points however, Christians are thus erroneously negligent, he does not specify. Mr. N. remarks, indeed, that Christ gave no countenance to it, but expressly declared, that he came not to destroy the law and the prophets, but to fulfil them; submitted to all the ordinances of the law, which remained in force till his career was completed; and appealed decisively to the antient scriptures, as foretelling his offices and character. We do not, however, exactly see how this bears upon the question. No rational Christian, it is to be supposed, regards with any sentiment but that of reverence and awe, the moral and prophetic parts of the Jewish law; and as to the ceremonial ordinances, we should do injustice to Mr. Nares by imagining that he was an advocate for them. From these reflections our author passes to the division of his subject. This is to consist of two parts:

" the firſt, comprehending the prophecies that relate to our Saviour, as Author and perpetual Head of the Chriſtian Church:" the ſecond, " thoſe which foretel the fate of his diſciples, whether adverſe or proſperous, from the time of his departure from them to that of his laſt moſt ſolemn advent."

In executing this plan, Mr. Nares naturally commences with the obſcure intimation given to Eve, " that the ſeed of the woman ſhould bruiſe the ſerpent's head;" the prophetic notices given to Abraham, Iſaac, and Jacob, ſucceed in order; and with ſome obſervations on the predictions of the latter Patriarch the ſermon is concluded. In this part of the publication, we find nothing that requires any particular mention, and we paſs on therefore to the ſucceeding diſcourſe.

In this, the ſubject of Jacob's prophecy is reſumed; which, as Mr. Nares obſerves, cannot be deprived of its claim to divine inſpiration, unleſs it be ſuppoſed to have been written after the time of Titus. On this topic our author makes the following obſervations:

" A prediction of this nature, given, not only ſo many ages before the time of its accompliſhment, but ſo long before the leaſt footing was gained for any part of the family, in the land where the whole was to be tranſacted; ſuch a prediction baffled all pretence to aſcribe it to human ſagacity, and is referable only to the power to whom all times are preſent. Lower it even to the utmoſt, and aſcribe the fabrication of it (if that be alleged) to a time long poſterior to the ſettlement in Canaan; to times when the prophecy can even be demonſtrated to have exiſted, as it now ſtands; ſtill it will contain circumſtances (ſuch as the continuation of Judah's preeminence, down to the utter diſſolution of the Jewiſh ſtate) which no man could have conjectured, even at the lateſt aſſumed period of hiſtory. The divinity of the prophecy ſo adheres to it, that unleſs it can be ſaid to have been written after the deſtruction of Jeruſalem by Titus, which may be contradicted by abſolute demonſtration, it cannot be attributed to an unaſſiſted human mind. It is like a liquor impregnated with ſome admirable ingredient, of which you cannot remove the flavour till you deſtroy its very nature."—(p. 63—4.)

Having thus brought down the prophetic expectation of a Saviour, to the death of Jacob; and pointed out the unfavourable appearances under which the promiſe laboured, from being confined to a tribe who were ſojourners in a foreign land; our author is naturally led to notice, in the next place, the raiſing up of Moſes, the eſtabliſhment of a theocracy, and the inſtitution of the paſſover. Here he thinks it neceſſary to ſpeak of what he denominates the PROPHECY OF TYPES. To this the remaining part of the ſermon is devoted, in which he attempts to ſhow that the bondage of the Iſraelites in Egypt

Egypt was typical of the unconverted ſtate of man, in bondage to ſin and wrath; their paſſage through the wilderneſs he conſiders as delineating the probationary ſtruggles of Chriſtians; the ſacrifice of the paſſover, as delineating that of the lamb of God; and the elevation of the brazen ſerpent, as prefiguring the elevation of the Son of Man for the redemption of fallen ſinners. Of theſe compariſons, while we admit ſome to be ſtrictly juſt, we cannot but pronounce others to be fanciful; diſclaiming at the ſame time all intention of ſhowing diſreſpect to intimations of a typical nature, which, we think with Mr. Nares, man never would, never could have deviſed.

With the nature and meaning of types is intimately connected 'the double ſenſe of the prophecies.' This ſubject Mr. Nares conſiders in his fourth ſermon. It has become the faſhion with many divines to ridicule as abſurd the idea that a prediction which primarily related to ſome circumſtance of more immediate occurrence, ſhould ſecondarily have a reference to an event more remote. But, as the author very properly obſerves, ſecondary ſenſes in the prophecies 'in ſome inſtances ariſe immediately and by neceſſary connection out of typical repreſentations. Nothing can be more obvious to the underſtanding than this; that if one perſon or thing be appointed as a ſymbol or repreſentation of another, a prophecy which primarily applies to the one, may be expected to have alſo a further view and reference to the other. Whatever is ſaid of the ſymbol, muſt be applicable, in ſome degree, to the object repreſented by it; and the expanſion of prophetic intelligence, therefore, from the one to the other, is (as far as we can underſtand prophetical ſuggeſtion at all) the moſt natural and eaſy proceſs that can be imagined.' Mr. Nares further ſupports this reaſoning by the celebrated prophecy of Balaam, which has been conſidered by very able commentators, Jewiſh as well as Chriſtian, to refer to the Meſſiah as well as to king David; an opinion that will appear extremely probable, when we reflect that the latter is very generally acknowledged to have been a type or repreſentation of the former. The courſe of his ſubject here induces the author to enquire if Moſes did not alſo himſelf prophecy of Chriſt as well as record the predictions of others? This is anſwered in the affirmative. Indeed, it is generally agreed that the 15th verſe of the 18th chapter of Deuteronomy, deſignates that exalted perſonage. This queſtion determined, our attention is again called to the types and ceremonies of the law, by which Moſes at the divine appointment teſtified of Jeſus. The ſubject is continued by Mr. Nares to the end of the preſent

ſermon,

ſermon, and is confirmed by the authority of the author of the Epiſtle to the Hebrews.

Purſuing the ſame idea, with which indeed he appears to be ſingularly delighted, he attempts to point out in the former part of his fifth diſcourſe the connection between the old and new covenant. "The Jewiſh church may," he thinks, "be conſidered altogether as typical of the Chriſtian; their temporal rewards and puniſhments, as intimating the higher ſanctions of the goſpel; their ſacrifices and atonements as ſhadows of the one all-perfect ſacrifice and atonement; their land as repreſenting the heavenly country towards which we are all tending through the wilderneſs of this world; and, conſequently, their captain who led them into that country, as a type of him whom he reſembles alſo in name, Jeſus, the leader of many ſons to glory." Here this ſubject, which we are diſpoſed to think Mr. Nares inclined to carry to an extreme, is for the preſent diſmiſſed, and the train of prophecy is again reſumed. The deſign formed by David, of building a temple to the Lord, gave occaſion to that gracious communication recorded in Samuel [2 Sam. vii. 11.] by which a Son is promiſed unto him whoſe throne and kingdom ſhould be eſtabliſhed for evermore. Mr. Nares is fully of opinion that by the Son, whoſe throne was to be eſtabliſhed for ever, David underſtood the Meſſiah to be intended; and brings in ſupport of his opinion the return of thanks made by him on the occaſion. We do not think there is ſufficient ground for this notion; we allow indeed that the promiſed bleſſing did allude to Chriſt, and that there are many paſſages in the writings of David himſelf which refer to the ſame divine perſon. But we are juſtified by the ableſt commentators in ſuppoſing that the prophets frequently did not underſtand the full ſcope and meaning of their own predictions.

In the ſixth ſermon, after recurring once more to the doctrine of the "double ſenſe" of the prophecies contained in the Old Teſtament, and noticing the character of David as typical of the Meſſiah, Mr. Nares enters on the predictions relating to Chriſt contained in the book of Pſalms; the character of which is thus well drawn:

"In approaching to the book of Pſalms, how ſhall we expreſs a due admiration of theſe ſacred poems! Sublime beyond all competition, even as ſtrains of lyric writing, they are filled with an inſpiration infinitely higher than belongs to any human poetry. They have been called by an able writer who well knew them, 'an epitome of the bible, adapted to the purpoſes of devotion.' In truth, all the important ſubjects which the ſcriptures any where preſent, are there adapted to the uſe of meditation, prayer, thankſgiving,

inſtruction, and whatever elſe a holy life can poſſibly ſuggeſt or require. In addition to all this, they are filled throughout with the divine ſpirit of prophecy, which, ſometimes covertly, and ſometimes openly, delineates in them the life, the character, the ſufferings, the glories, and the merits of the great Redeemer. David, who for the moſt part, is the ſpeaker in them, appears ſometimes as the actual, and ſometimes as the myſtical King of Iſrael; and frequently both characters are ſo united, that, where the literal ends, and where the ſpiritual ſenſe begins, may not be eaſily diſcerned; but that both are truly there cannot, except by a deplorable and perhaps a wilful blindneſs, be unperceived. We behold, ſays a moſt eminent writer, 'the two ſenſes very diſtinct from each other, yet conſpiring in perfect harmony, and bearing a wonderful reſemblance in every feature and lineament; while the analogy between them is ſo exactly preſerved, that either may paſs for the original from whence the other was copied. New light is continually caſt upon the phraſeology, freſh weight and dignity are added to the ſentiment, till, gradually aſcending from things below to things above, from human affairs to thoſe which are divine, they bear the great important theme upwards with them, and place it in the height and brightneſs of heaven.' This is the ſentiment of Biſhop Lowth, applied by him to a ſingle Pſalm, but applicable undoubtedly to many more. That all the Pſalms in the preſent collection are the compoſitions of David, certainly is not to be aſſerted; but a great majority among them actually bear his name; and the reſt are aſſuredly inſpired productions, though the author is not always to be aſcertained. They all partake the general ſanction of our Saviour's approbation, and appear to have exiſted in his days in the ſame form which they ſtill retain."—(p. 151—4.)

The portions of this ſacred compoſition which have particularly attracted the attention of our author, are thoſe which have been applied to the perſon of Chriſt either by himſelf or by the divine penmen. In this part of the publication, the arguments advanced apply themſelves only to ſuch as are Chriſtians. They ſhow indeed, on the authority of our Lord and his diſciples, that what referred in a primary ſenſe to circumſtances connected only with the Jewiſh polity, do in a ſecondary ſenſe point to the Saviour of the world. They prove therefore, that we are juſtified in attributing a double meaning to ſome of the prophecies. But as no attempt is made to ſhow the exact agreement between the prediction and the events predicted, they can have no weight with the ſceptical and infidel, who might be tempted to ſay this was arguing in *a circle*; that it was grounding the truth of Chriſtianity on the authority of the prophecies, the authority of the prophecies on the truth of Chriſtianity.

The ſame plan (a plan we cannot but regard as very defective) is followed in the next ſermon alſo. In this he calls our

attention to ſome other pſalms, either as applied or applicable to the Meſſiah: theſe are the 45th and 73d, which Mr. Nares ſuppoſes to be David's; the 127th, 128th, and 132d, which he aſcribes to Solomon. The obſervations on theſe parts of the ſacred volume are compriſed in ſomewhat leſs than eight pages: it is obvious therefore that no new light can have been thrown upon them, no profound inveſtigation indulged. We muſt regard this part of the work as extremely ſuperficial; and the ſame we are compelled to ſay of the reſt of this diſcourſe, in which, after ſome pertinent reflections on the melancholy idolatry of Solomon, the chronological order of prophecy is reſumed and continued through the writings of Jonah, Amos, Hoſea, and Iſaiah. To the three former prophets *four* pages are devoted, to the latter *ſix*; a ſpace much too confined for the importance of the matter which they contain. Mr. Nares conſiders alſo the book of Canticles, or, as it is more commonly called, the Song of Solomon, as prophetical of the union between Chriſt and his church, and we are aware that he is juſtified by the authority of great names; but to us, ſuch an application appears fanciful in the extreme, the offspring of a pious but warm imagination. On what occaſion or what account this poetical and rapturous effuſion was compoſed we pretend not to determine; but we muſt ſee much ſtronger arguments than have been hitherto advanced, before we can give our aſſent to this interpretation of it.

In the eighth ſermon a like curſory view is taken of the twelve remaining prophets. From this part we will preſent the reader with our author's remarks on Joel, as calculated to give a tolerably correct idea of the manner in which theſe portions of the work are executed.

"Joel was a prophet of Judah; he takes no notice of the kingdom of Iſrael; and the plan of his prophecy, which contains only three chapters, is this:—He begins with the temporary circumſtances of the kingdom of Judah, then afflicted by a famine: he prays, and exhorts others to do the ſame, with every ſolemnity of faſting and humiliation. On theſe terms he is inſpired to promiſe, firſt a relief from the immediate calamity; ſecondly, the advent of the Meſſiah. He ſketches, after that, the great outlines of national hiſtory; firſt, the judgments of the Lord upon the unworthineſs of the people, and laſtly their final converſion and admiſſion to the kingdom of God. The progreſſive arrangement of theſe predictions adds much to their force, for which reaſon the part that relates particularly to our purpoſe, will not, perhaps, alone appear equal in clearneſs to ſome that have been cited. It is this, 'And it ſhall come to paſs afterward, that I will pour out my Spirit upon all fleſh, and your ſons and your daughters ſhall prophecy, your old men ſhall dream dreams, your young men ſhall ſee viſions: and alſo

upon the ſervants, and upon the handmaids, in thoſe days will I pour out my Spirit.'

"Then follow immediately, the denunciations of divine wrath, which were realized at the final capture of Jeruſalem, and which were pronounced in very ſimilar terms by our Saviour. 'The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and terrible day of the Lord come." Joel, however, whoſe book is very ſhort, furniſhes no further particulars to the teſtimony of Chriſt."—(p. 203—6.)

The chain of prophecy having been thus traced till its final ceſſation among the Jews, Mr. Nares in his next diſcourſe treats of the long and awful ſuſpenſion of direct communication between God and his people, which he juſtly conſiders as preparatory to the birth of the Meſſiah The great purpoſes for which prophecy was vouchſafed had been accompliſhed; the ſpirit of idolatry had been baniſhed; the promiſe of a Redeemer had been fully opened. The voice of prophecy therefore was ſilent for four hundred years, that the dignity of him, at whoſe birth it was to be again heard, might not be confounded with that of a common meſſenger from God. Immediately before the advent of this exalted perſonage, the long ſuſpended intercourſe between the Lord and his choſen nation was renewed with additional force and frequency. Angelic viſions were ſeen by Zacharias and Mary. On the birth of John further prodigies appeared: his dumbneſs was removed, and he was filled with the Holy Ghoſt. To Joſeph, the huſband of the mother of the Meſſiah, another viſion of angels appeared. And, laſtly, the Lord himſelf uttered repeated prophecies, in which the fate of Jeruſalem and its inhabitants, his own rejection, death, and reſurrection, were foretold with more than uſual clearneſs and preciſion. This ſermon has afforded us great ſatisfaction: the ſubject is important; the matter pertinent; and, although we have already extracted largely from the volume, we cannot forbear from tranſcribing the following paſſage, which is worthy the attention of the infidel as well as Chriſtian.

"Let thoſe alſo obſerve, who have any inclination to cavil at the evidences of ſacred truth, how different every thing here is from any appearance of colluſion or fraud. While genuine prophets remained, their oracles were collected and preſerved in writing; when the ſpirit of prophecy was withdrawn, there were no pretenſions to it made. Had it ever been a fraudulent contrivance, how many means and motives were there always to continue it!—but when it had been confeſſedly at an end for ſo long a period as four hundred years, how impoſſible muſt it have been to revive it with ſucceſs! Among the heathens, there were always pretended prophets; and their authority was at one time equal to what it was at another; that is, well calculated

to impoſe upon credulity and ignorance, but nothing more. Among the Jews, there were real prophets, or there were none. The few attempts that were made to imitate the ſtyle of Scripture, and ſet up a pretence to inſpiration, were detected by the Jews themſelves; and the books entitled Apocrypha, are a ſtanding proof how impoſſible it was to impoſe upon the leading teachers of that nation, by the moſt ſpecious imitations of Holy Writ.

"If it be alleged, that, after Malachi, the Jews probably became too wiſe to be impoſed upon by the pretences of prophecy and miracle, which till then had ſucceeded among them, we may enquire on our parts, how it could happen that, after four hundred years of ſuch ſagacity, they ſhould again at once become credulous; and ſhould dream of miracles and prophecies which had not any real exiſtence? If any thing can deſerve the name of a moral impoſſibility, this ſurely is of that deſcription; and the prophecies and miracles of the New Teſtament muſt be received with the more indubitable faith, from the knowledge that, for four centuries, the Jewiſh people had proved themſelves incapable of being deceived by falſe pretences of that nature. True it is, that the rulers of the Jews for a time rejected our Saviour, and even put him to a violent death; but it is no leſs true, that in Jeruſalem itſelf, and even among the very rulers of it, his faith obtained its triumphs after his deceaſe, and that they who finally perſiſted in unbelief were, as he had poſitively predicted, overwhelmed, within a very ſhort period, by miſery and national deſtruction. It is evident, however, from theſe facts, that the prevalent fault of the Jews at the period of our Saviour's appearance, was not an eaſy credulity, but, on the contrary, an obſtinate hardneſs of heart, and a ſtrong unwillingneſs to receive even a rational conviction."—(p.244—7.)

With the 10th ſermon commences the ſecond diviſion of Mr. Nares's ſubject; the prophecies relating to the fate and fortune of the Chriſtian church. The periods to which he confines himſelf in this view are, 1. The rejection of the Jews and call of the Gentiles. 2. The preaching of the goſpel throughout the world. 3. The perſecution of the Apoſtles and their converts. 4. The deſtruction of Jeruſalem. 5. The fate of Rome and its converſion. 6. The riſe of Mahomet, and of the power of the Saracens. 7. The riſe and character of Antichriſt. 8. The converſion of the Jews. 9. The general prevalence of the goſpel. 10. The general reſurrection and day of judgment.—The narrow ſpace of three ſermons cannot be ſuppoſed ſufficient to permit their author to expatiate on theſe various and important topics: he profeſſes merely to take a curſory view of the predictions relating to them. In doing this, Mr. N. notices in this diſcourſe, the prophetic warnings given to the Jews, by Chriſt, of *their* rejection, and the calling of the *Gentiles*; the predictions foretelling the preaching of the goſpel throughout the world; and the intimations

mations afforded to his disciples by the same divine person, of the difficulties which they, in common with other believers, must expect to undergo. In this part we meet with nothing to detain us. We pass on therefore to the 11th sermon.

In this the prophecies concerning the fall of Jerusalem, the fate of Rome, and the rise of Mahomet and the Saracens, are considered. Under the first of these heads, Mr. N. ranks the celebrated prediction recorded by St. Matthew [chap. 24]. We are aware of the objections that have been urged against this application*; but we think with Mr. Nares, that the expressions are so precise and determinate as clearly to designate the overthrow of the Jewish city. The same event he believes to be hinted at in Deut. chap. xxviii. and Isaiah, chap. lxv. We have our doubts whether the former of these chapters will admit of this interpretation; we should rather understand it as shadowing out the misfortunes brought upon them for their idolatry. However this may be, the fourth kingdom of Daniel, and the little horn of that prophet, are very generally understood to refer to their great enemies, the Romans. From these and other prophecies of the same inspired writer, we are led to the Apocalypse. Here a concise view is taken of the rise of Mahomet, therein predicted; and with a remark or two on Daniel, chap. xi. which our author understands as foretelling the same thing, the discourse concludes.

The twelfth and last sermon begins with the prophecies relating to the Antichristian power; by which our present author, in conformity with the ablest divines of the reformed church, supposes Papal Rome to be meant. He here adheres to the common opinion, that one Antichrist only is intended by the Evangelist, not as 'undertaking to refute the idea of a threefold Antichrist, advanced by a learned divine in Mr. Kett's work on prophecy, but as thinking it to require further confirmation.' On this part of Mr. Nares's work it would be superfluous to enlarge. It will be sufficient to say, that as clear and satisfactory a view is given of this most important subject as the space allotted to it would permit. A succinct account of the predictions concerning the final conversion of the Jews, the universal prevalence of the gospel, and the general resurrection, closes the volume.

In the course of our analysis, we have made such extracts from this work as will enable the reader to judge of its general style and manner. It remains only to offer our opinion upon the plan and execution of the whole. The plan we

* See Wetherbeys Dialogues. Rev.

we regard as much too extenſive for the limits to which the author was confined. A connected and chronological view of ALL the prophecies relating to the Chriſtian church, cannot poſſibly be treated of in a ſatisfactory manner in the narrow compaſs of twelve moderate-ſized ſermons. It is incloſing the hiſtory of the world in a nutſhell. We are the more diſpoſed to lament that Mr. Nares marked out for himſelf ſo vaſt a ſcheme, from an opinion that it has cramped and fettered his abilities; that it has prevented him from indulging in thoſe profound and accurate diſquiſitions which the ſubject of prophecy ſeems to demand. He profeſſes indeed to take only a curſory view; but a curſory view of ſuch an object is of queſtionable utility. We are better pleaſed with a finiſhed picture of the moſt ſtriking parts, than with a faint outline of the whole of a country. It ſtrikes us alſo, that the remarks on types would have appeared to greater advantage by being treated of in a ſeparate diſcourſe, than by being incorporated, as they now are, with other matter, and ſcattered in various parts of the work. Be it remembered, however, that we are merely delivering our opinion, without pretending to be exempt from error.

ART. CI. *Marſhall's Life of General Waſhington. Vol. III.**

ON the general merits of this portion of the Life of Waſhington we have nothing to remark in addition to what we have already obſerved upon the preceding volume.—We ſtill find, amidſt copious, clear, and animated details of the events of the American revolution, few facts which give us more inſight into the character of the firſt preſident of the United States than thoſe which have been before recorded by Ramſay and Gordon. In reſuming our analyſis of Mr. Chief Juſtice Marſhall's work, therefore, we ſhall do little more than preſent our readers with the continuation of a conciſe hiſtory of the American war.

In the tenth number of our journal we concluded our account of the ſecond volume of this publication with the cloſe of the eventful campaign of 1776. At that period the enterpriſing ſpirit of Waſhington had ſucceeded in ſtraitening the quarters of an enemy ſuperior to him in every reſpect except in boldneſs and promptitude of action. In the courſe of the ſpring of 1777 the American commander in chief had the ſatisfaction

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* See the title of the firſt volume, as given at full length in our ſecond volume, page 280.

ſatisfaction of ſeeing the Jerſeys almoſt entirely reſcued from the Britiſh, who had drawn in all their advanced parties, and contracted their poſts to the towns of Brunſwick and Amboy. Waſhington availed himſelf of this favourable moment to ſecure his ſoldiers from a calamity which they dreaded much more than the ſword of the enemy. The natural ſmall-pox having committed great ravages in the Northern army, and the infection having been communicated to the forces immediately under his command, he reſolved to cauſe the whole of his troops to ſubmit to inoculation. On this occaſion he took his preparatory meaſures with ſuch prudence and ſecrecy, that though the proceſs was conducted in camp, no advantage was taken of it by the enemy.

This great object being thus happily accompliſhed, Waſhington exerted his utmoſt influence to raiſe a reſpectable force againſt the enſuing campaign: but ſuch were the difficulties with which he had to ſtruggle, in conſequence of the ignorance and of the diſcordant views of the various legiſlative bodies to whom he was under the neceſſity of applying for aſſiſtance, that on the 21ſt of May 1777 the total of his troops amounted only to 8378 men, of whom upwards of 2000 were ſick. At the head of this feeble army he took poſt at Middlebrook, a town about ten miles from Brunſwick. As it was imagined that the firſt object of General Howe would be to gain poſſeſſion of Philadelphia, a body of troops was ſtationed on the weſtern bank of the Delaware, with orders, in caſe the enemy ſhould advance through Jerſey, to diſpute the paſſage of that river.

In his conjecture that it was the intention of the Britiſh to open the campaign by puſhing for Philadelphia, Waſhington was perfectly well founded. General Howe had determined to march through the Jerſeys, and either to force the Americans to an engagement, or to compel them to retreat before the royal army, and leave the capital of the union to fall before a ſuperior force. But the requiſite ſupplies ſent from Europe having arrived at a very late period, the province of Jerſey was, before the Britiſh troops were prepared for active operations, put into ſo reſpectable a ſtate of defence that General Howe did not chuſe to riſk the execution of his firſt plan; and after having in vain attempted, by various manœuvres, to compel Waſhington to fight on diſadvantageous terms, he marched through Brunſwick and Amboy to Staten Iſland, where he embarked his troops on board the fleet.

On this occaſion Waſhington was doubtful whether the views of his antagoniſt were directed to the North River, the Delaware, or the Cheſapeak. By proceeding up the firſt, General

General Howe might be enabled to ſeize ſome important paſſes; whilſt the two latter rivers opened to his forces an eaſy acceſs to Philadelphia. In this ſtate of uncertainty the American commander made ſuch a diſpoſition of his troops as would enable him, when the real point of attack was aſcertained, to march with the greateſt poſſible ſpeed to the ſcene of action. For the ſpace of ſix weeks the proceedings of the Britiſh were involved in myſtery. At the end of that time their fleet was ſeen entering the Cheſapeak. As it was now certain that they meditated an attack upon Philadelphia, Waſhington haſtened to the protection of that place. On the 25th of Auguſt the Britiſh troops landed at Elk river, to the number of 18,000 men. Early on the morning of the 24th General Waſhington had paſſed through Philadelphia, with the intention of giving them battle. As his army was by no means, in point of diſcipline or equipment, a match for the Britiſh, Mr. Chief Juſtice Marſhall perhaps juſtly entitles this determination "a ſacrifice upon the altar of public opinion." However this may be, on the 11th of September the expected action took place at the Brandywine, a fordable rivulet which runs into Chriſtmas Creek, near its confluence with the Delaware. On the eaſtern bank of this rivulet the American army was drawn up, and was threatened in front by a column of the enemy, under the command of General Knyphauſen. But this demonſtration was only a feint; for whilſt the attention of the Americans was occupied by Knyphauſen's forces, a ſtrong body of troops was conducted by Lord Cornwallis up the weſtern bank of the Brandywine, and croſſed the ſtream near its ſource without experiencing any oppoſition. Of this movement, either through negligence on his own part, or on that of his ſcouting parties, he appears to have received no certain or correct intelligence. Hence, whilſt he was preparing to fall upon the enemy in front, his right wing was turned, and his army was obliged to retreat to Cheſter with conſiderable loſs.

In theſe unpropitious circumſtances, both the legiſlative body and the troops of the United States diſplayed a high degree of fortitude. The members of Congreſs determined to continue to hold their meetings in Philadelphia, and the army cheerfully obeyed the orders iſſued by the commander in chief to prepare for a ſecond engagement. On the 16th of September Waſhington advanced to meet the enemy, and both parties were preparing for battle with the utmoſt alacrity when the intervention of a heavy ſtorm of rain ſo much damaged the ammunition of the American forces that they were under the neceſſity of retiring to the eaſtern ſide of the Skuyl-

kill. From this ſtation Waſhington detached Gen. Wayne, at the head of a reſpectable body of troops, to haraſs the rear of the enemy. Unfortunately, however, Wayne, not having taken the neceſſary precautions, was ſurpriſed on the night of the 20th, and defeated with ſerious loſs. This untoward event rendered it expedient for Waſhington to change his poſition, and he accordingly marched higher up the Skuylkill towards Pott's Grove. By this movement Philadelphia was in fact yielded to the Britiſh, who took poſſeſſion of that city on the 26th of September. On the enſuing day the members of the Congreſs (who had ſeparated on the 18th) aſſembled at Lancaſter.

Though the enemy had thus eſtabliſhed themſelves in the capital of the United States, Waſhington was reſolved that they ſhould not occupy their new quarters without moleſtation. Having therefore refreſhed and recruited his army he advanced to a poſition on the Skippac road, about twenty miles from Philadelphia and ſixteen from German Town, at which latter place the main body of the Britiſh lay encamped. Soon after his arrival on this ground he received intelligence which induced him to form the daring project of ſurpriſing the enemy in their lines. As we think that Mr. Chief Juſtice Marſhall has ſtated the conduct, and explained the cauſes of the failure of this enterpriſe with great clearneſs and preciſion, we ſhall preſent our readers with his hiſtory of it at length.

"The neceſſary arrangements being made, the army moved from its ground about ſeven o'clock in the evening. About ſun-riſe the next morning the advance of the column led by Sullivan, which was drawn from Conway's brigade, encountered, and drove in a picquet placed at Mount Airy, or Mr. Allan's houſe. The main body followed cloſe upon them, and engaging the light infantry and the 40th regiment, poſted at the head of the village, ſoon forced them to give way, leaving all their baggage behind them. Though cloſely purſued, Lieutenant-Colonel Muſgrave found means to throw himſelf, with ſix companies of the 40th regiment, into a large ſtorehouſe belonging to a Mr. Chew, directly in the way of the Americans, from which they were very ſeverely galled by a heavy and conſtant fire of muſketry kept up from the doors and windows. Some ineffectual attempts were made to ſtorm this houſe, in which great loſs was ſuſtained; after which the brigade engaged with Colonel Muſgrave drew off ſome diſtance, and brought up a field-piece, which played on it without making any impreſſion. This circumſtance broke the line of the right wing, and, added to the darkneſs occaſioned by a fog of uncommon thickneſs, threw it into great confuſion.

"In about half an hour after Sullivan had been engaged, the column

column led by Greene arrived on its ground, and commenced an attack on the light infantry, which was poſted in front of the right wing of the enemy. It was at firſt ſucceſsful, and, after driving in the picquets, forced the battalion of light infantry alſo to give way.

" Every thing as yet had ſucceeded to the utmoſt expectation of General Waſhington, and the proſpect of victory was extremely flattering. The attack had been made with great ſpirit; ſeveral brigades had penetrated into the town; there was much reaſon to believe that a ſeparation of the two wings of the Britiſh army would be effected, and that they would be entirely routed. Had his troops poſſeſſed the advantages given by experience, had every diviſion performed the part allotted to it, there is yet much reaſon to believe that his moſt ſanguine hopes would have been realiſed. But the face of the country, and the extreme darkneſs, co-operating with the want of diſcipline in the army, blaſted all the flattering appearances of the moment, and defeated an enterpriſe which promiſed, in its commencement, the moſt happy and brilliant reſult.

" The country through which the enemy was purſued abounded with ſtrong and ſmall encloſures, which every where broke the line of the advancing army. The darkneſs of the morning rendered it difficult to diſtinguiſh objects, even at an inconſiderable diſtance, and it was impoſſible for the commander in chief to learn the ſituation of the whole, or to correct the confuſion which was commencing.—The brigades were ſoon thrown into diſorder. Some of the regiments purſuing with vivacity, while others endeavoured to proceed more circumſpectly, they were entirely ſeparated from each other, ſo that their weight was broken, and their effect very much weakened. The ſame cauſe which facilitated the ſeparation of the regiments prevented their diſcerning the real ſituation of the enemy. They conſequently did not improve the firſt impreſſion, nor direct their efforts to the beſt advantage. The right of the left wing got ſo out of its courſe as to be entangled with Chew's houſe, on one ſide of which it ſtopped, while a brigade of Sullivan's was engaged on the other. The attacks on the flanks and rear do not appear ever to have been made. The Pennſylvania militia came in view of the chaſſeurs, who flanked the left of the Britiſh line, but did not engage them cloſely. The Maryland and Jerſey militia juſt ſhewed themſelves on the right flank about the time Greene's column was commencing a retreat.

" Theſe embarraſſments, ariſing entirely from circumſtances which would have been overcome by experienced troops, gave the enemy time to recover from the conſternation into which they had at firſt been thrown. General Knyphauſen, who commanded their left, detached one battalion to ſupport the chaſſeurs, and part of the third and fourth brigades, under Generals Grey and Agnew, to attack the front of the column led by Sullivan, which had penetrated far into the village, while its left was detained at Chew's houſe. Some corps from both their right and left attacked the regiments which had penetrated furtheſt into German Town, where

a part of Mahlenberg's, and another brigade, were furrounded and made priſoners. The different broken parts miſtook each other for the enemy; and while a part of Sullivan's diviſion was very warmly engaged, and ſanguine hopes of victory were yet entertained, the main body of the army began to retreat.

"Great efforts were made to rally the American troops when this retrograde movement firſt commenced, but they were ineffectual: a general confuſion prevailed, and the confidence felt in the commencement of the action was entirely loſt. With infinite chagrin General Waſhington was compelled to relinquiſh the victory he had thought within his graſp, and turn his attention to the ſecurity of his army. The enemy not having yet recovered ſufficiently to endanger his rear, otherwiſe than by their artillery, the retreat was made without loſs."—(p. 148—151.)

Waſhington halted his troops at Perkyomi Creek, about twenty miles from the field of battle. Here they were joined by a ſmall reinforcement, which enabled them once more to advance to their old poſition on Skippac Creek; and upon General Howe's evacuating German Town they proceeded to Whitemarſh, about fifteen miles from Philadelphia.

When the Americans were compelled to abandon that city they had endeavoured, by obſtructing the navigation of the Delaware by means of forts, batteries, and chevaux de friſe, and hulks of ſhips ſunk in the channel, to cut off the communication between the Britiſh army and the fleet. In the attack and defence of theſe obſtructions many gallant actions were performed on both ſides, which Mr. Chief Juſtice Marſhall has related with much ſpirit. Referring to his work for particulars, it is ſufficient for the purpoſe of this haſty ſketch to obſerve, that every impediment finally gave way before the efforts of Britiſh ſkill and valour, and that Lord Howe was at length enabled to proceed with his fleet to Philadelphia.

The winter now ſetting in with great ſeverity, it was highly neceſſary that the American ſoldiers, few of whom were provided with the luxury of a blanket, ſhould retire into comfortable quarters. But as Waſhington was determined to endeavour, by cutting off all communication between the enemy and the country, to diſtreſs them by the want of forage and other ſupplies, he could not prevail upon himſelf to withdraw to a diſtance from Philadelphia, and the vicinity of an enemy in great force rendered it unſafe to put his troops into cantonments. With a view, therefore, of at once providing for their comfort, and of maintaining their efficiency, he in a manner created a town for their accommodation, by cauſing them to erect huts at Valley-forge, about ſixteen miles diſtant from Philadelphia. In this ſtrong poſt the order of a regular encampment was obſerved, and his ſoldiers were conſtantly ready

ready to undertake any military duty. Thus maintaining a formidable force to check any important movements of the Britiſh, Waſhington ſpread various diviſions of his army over the country, in ſuch poſitions as would beſt enable them to intercept the cattle, corn, hay, and other ſupplies which were deſtined for the uſe of the Britiſh. Though theſe arrangements did not ſecure a degree of ſucceſs adequate to the wiſhes of the American commander in chief, they undoubtedly had the effect of ſtraitening the quarters of the enemy, preventing the extent of their influence, and not unfrequently of reducing them to conſiderable inconvenience.

[*To be concluded in our next.*]

ART. CII. *Oriental Tales, tranſlated into Engliſh Verſe. By J. Hoppner, Eſq. R.A.* 12mo. pp. 123. Price 7*s.* 6*d.* Boards. Hatchard. London. 1805.

THE preface to this little work affords a ſingular inſtance of the propenſity which authors not unfrequently feel, to harangue "in ſeaſon and out of ſeaſon," upon ſubjects which have long occupied their chief attention—the portions of this compoſition which are at all relevant to its ſubject,

"Apparent rari nantes in gurgite vaſto,"

being overwhelmed in a torrent of invective againſt the admirers of the French ſchool of painting, and againſt the author's ſiſter artiſt, Madame Le Brun. From the few ſentences which Mr. Hoppner devotes to the hiſtory of his book, we learn, that four of the tales are ſelected from the Tooti Nameh, or Tales of the Parrot, viz. the 1ſt, 2d, 4th, and 6th. The 3d is founded on one of a ſet publiſhed in a ſmall volume by the Rev. W. Beloe. The 5th is taken from the Hitopades of Veeſhnoo Jarma; and the 7th and 8th are from the fables of the 12th and 13th centuries publiſhed by Mons. Le Grand. "On theſe," ſays Mr. Hoppner, "as they have all the air of an eaſtern origin, with the exception of changing ſheiks and imans into monks, &c. I conceived that I had a legitimate cauſe of making reprifals, and have therefore converted them into imans and ſheiks again, with a view of preſerving uniformity."

Mr. Hoppner will in all probability abate ſomewhat of the contempt in which he inſinuates (preface, p. xxii.) that he holds our craft, ſhould our brother journaliſts agree in the opinion which we entertain, that his verſion is very well executed. His diction is ſpirited and terſe; and his couplets are ſo well compreſſed, that the attention is almoſt uniformly kept on the alert during the peruſal of the longeſt of the tales. If

he were tried by a jury of the fair ſex, we are afraid he would be doomed to pains and penalties, for indulging his waggery by a ſelection of ſtories, in which the ingenuity of the ladies is much more conſpicuous than their morality. For this apparent delinquency, however, he makes a handſome apology, reminding his reader that his tales repreſent Eaſtern manners and morals, and proteſting that as to the termagancy and infidelity, &c. of wives, he preſumes that in a Chriſtian country "theſe things could not happen." Thus leaving Mr. H. at peace with the ladies, we ſhall proceed to ſelect, as a ſpecimen of his work, a portion of the tale of the Man and the Genie.

"Since marriages are made above,
And little owe to choice, or love,
The man is ſurely to be pitied,
That with a croſs-grain'd toad is fitted;
You cannot blame his taſte, but he
May curſe his cruel deſtiny.
Even ſo againſt his ſtars would rail
The hero of my preſent tale,
Whoſe wife—without, as plain as ſin,
Was yet far more deform'd within.
Her bloodſhot eyes, with fury drunk;
Her dugs, with with'ring malice ſhrunk;
The frighted loves a bolom fled
To every ſoft emotion dead.
Paſſions ſhe had both fierce and ſtrong,
But, warm'd with rage, they ran to tongue:
Abuſive, wicked, unrelenting,
Your own is hardly more tormenting.
He often wiſhed, as many do,
Who put a ſmiling face on't too,
Wiſh'd her—what? where? do you enquire?—
Even dead, and with the devil, her ſire!
Who thought the good man's kind concern
Deſerv'd of him as kind return;
And therefore help'd him to the notion
Of drowning deareſt in the ocean.
'Come, love,' ſaid he one day, 'come, ſpouſy,
Our linen looks a little frowſy;
We'll amble where the ſtream, my ſweet,
And ocean's waves ſo loving meet:
There, ſide by ſide, our garments lave,
Cool'd by the breeze and rippling wave.'
So up he takes his filthy pack,
And trudges with it on his back.
Arriv'd, their dirty toil began;
He ſeeks a bleſſing on his plan;

For

For mortals do not nicely weigh
The odd events for which they pray;
Encourag'd by ſucceſs no doubt,
As in this inſtance it fell out.
His wife, poor ſoul (for of the fair
Still may I ſpeak with tendereſt care),
Stooping a truant rag to gain,
He tumbled headlong in the main.
The buſineſs done, the man was bound
Safety to ſeek on other ground.
" As light of heart he tripp'd along,
Drowning the nightingale's ſweet ſong,
One morn there roſe before his eyes
A Genie of enormous ſize;
Whoſe head, while firm on earth he ſtood,
The clouds encompaſs'd like a hood.
With fearful graſp he ſeiz'd our friend,
And ſwore his wicked life to end:
Yet mercy temper'd ſtill his breath—
The wretch might chooſe the kind of death.
'Say, ſhall I tear thy entrails out?
Or ſtrew thy mangled limbs about?
Here batter on the rocks thy brain?
Or hurl thee headlong in the main?'
'And will my lord,' the man replied,
'His errors from his ſervant hide?
For into errors doom'd to all,
Thy ſlave, moſt frail, muſt doubtleſs fall—
But ſuffer me, dread Sir, to ſwear,
To me unknown as yet they are.'
'Unknown!' the Genie cried; 'unknown!
Was not that hag, that ſhrivell'd crone,
That with her carcaſs curs'd the ſea,
Speak! was ſhe not flung there by thee?
Wretch! did ſhe not from our lov'd waves,
Our coral groves, and pearly caves,
Me and my tribe to flight conſtrain,
By clamour that outroar'd the main?"
Hah! thought the man, upon my life
He means that wrinkled witch my wife.
'What! you have fled?—and is it juſt
To puniſh my poor mortal duſt,
For quitting that infernal fair,
Whoſe tongue not you, even you could bear?'
The Genie anſwer'd 'Right in ſooth,'
(For man alone is deaf to truth)
'Thou'rt right; I'll henceforth be thy friend,
Thy fortune and thy ſteps attend.'"

By the aſſiſtance of this Genie, the man marries the daugh-

ter of the king of a conſiderable city; on the morning after which event, his griſly friend, in the ſhape of a ſerpent, ſeizes on the daughter of the vizir. The bridegroom being ſummoned to reſcue the damſel, foretels a double danger, and eſcapes it by a cunning ſtratagem, as follows:

" 'Good, very good, and aptly done!
This 'tis to be a Sultan's ſon!
More curſt (with reverence to my ſtate)
I was not in my former mate.
Yet ſomething muſt be done, and pat—
But what, my friend, ah, Selim, what?
If to the maiden aid I lend,
I periſh by my monſter friend:
No better fortune waits my ſtay,
For then I fall the Sultan's prey.'
Some moments ſtill in thought he ſpent,
Then to the Vizier's palace went;
The maid's apartments enter'd, where
On each pale face ſat mute deſpair.
That ſlender waiſt a ſerpent wound,
Which princely arms with joy had bound.
The Genie, when the man he view'd,
Thus mutter'd in a voice ſubdued:
'Ah, wretch! retract thy baſe deſign,
Hold ſacred friendſhip ſuch as mine.'
'Hiſt!' ſaid the man, in voice as low,
'Think not I enter here a foe;
'Tis with the kindeſt views in life—
Hark you—that termagant, my wife,
Whom, for her clamorous rage, I drown'd,
And you, Sir, fled the abyſs profound,
Has left her haunts; our wandering trac'd,
And hither tends with frantic haſte.
Adieu! your ſupernatural might
Her claws, nay, more, her tongue may ſlight,
To me, her fury is no jeſt:
Let my lord do as ſeemeth beſt.'
The ſerpent's ſkin, on this, was ſeen
To turn from bright to ſickly green;
When, in a voice that weaker grew,
He whiſper'd—'Sdeath! and is it true?
Where is ſhe?'—'Cloſe at hand; I fear
Another moment brings her here.'
'Another moment! friend, I yield,
With furies I conteſt no field:
'Tis true this fair one I adore,
But, oh! I hate thy monſter more.'
Then with unfeign'd alarm and dread
He from the maiden ſlipp'd, and fled.—

While,

While, glorying in the fleight, his friend
Saw all to his advancement tend;
In peace enjoy'd a royal bride,
And lived a prince, a prophet died!"

ORIGINAL COMMUNICATION.

IF a candid and enlightened critic were aſked, what circumſtance connected with the death and ſubſequent reſurrection of Chriſt would, if proved to be true, be moſt likely to remove his doubts of the divine origin of Chriſtianity, and ſecure his firm faith in its fundamental points, he would perhaps reply, that nothing would ſo effectually anſwer this end as that the very ſoldiers employed by the Jewiſh rulers in his execution, and eſpecially that ſoldier who drove the ſpear into his ſide, ſhould themſelves ſoon after become converts to the faith, and atteſt the truth of the wonders which they had beholden, though urged by tortures to their denial. And this is a circumſtance which the wiſdom of Providence has cauſed to have taken place, and even to be recorded by apoſtolic authority, as one means of removing the objections of infidelity in ſucceeding ages. The paſſage to which I allude is as follows: "Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came thereout blood and water. And he who ſaw it bare record, and his record is true: and that perſon (εκεινος) knoweth that he ſaith true, that ye might believe. For theſe things were done, that the ſcriptures ſhould be fulfilled, A bone of him ſhall not be broken. And again another ſcripture ſaith, They ſhall look on him on whom they have pierced." John xix. 32—38. Now it is commonly ſuppoſed, that by the perſon here ſaid to have ſeen this event, and bare record to it, is meant the evangeliſt himſelf: but we propoſe to prove that it is the ſoldier who pierced our Lord.

1. The verb μεμαρτυρηκε, which is here rendered *bare record*, means, when employed by early Chriſtian writers, to bear teſtimony to the faith in circumſtances of tortures or of death; and this is the ſenſe in which our Lord himſelf uſes the term, when he told Pilate, "For this purpoſe was I born, that I might bear teſtimony to the truth:" i. e. become a martyr to the truth, or die in atteſtation of it. John xviii. 37. It is to be obſerved farther, that the writer has employed the *perfect* tenſe

tenſe, and could not ſo properly mean himſelf now writing as ſome other perſon, who had previouſly borne ſome ſignal teſtimony to the fact in queſtion.

2. A tradition is handed down in the Chriſtian church, that the ſoldier who pierced the ſide of Jeſus became ſoon after a convert to the faith, and ſuffered martyrdom in atteſtation of its truth. The Greek and Latin churches even have a feſtival inſtituted in commemoration of the martyrdom of this ſoldier and alſo of the centurion. There are moreover acts extant under their name, which, though ſpurious and full of fable, would ſurely never have been forged, if their converſion and martyrdom were not a known and undoubted fact.

3. The reception of the Chriſtian faith by the *commander* of theſe ſoldiers is implied in the narratives of Mark and Luke: "And when the centurion, who ſtood over againſt him, ſaw that he ſo cried out and gave up the ghoſt, he ſaid, truly this man was the Son of God."

4. That John alludes to the ſoldiers, now become converts to Chriſtianity, appears to us demonſtrable from the prophecy which he ſubjoins on the occaſion: And again another ſcripture ſaith, *They ſhall look upon him whom they have pierced.* Zechariah, from whom the words are taken (xii. 10.) is predicting the converſion of thoſe men to Chriſt, whom, under that character, they had rejected, and the regret which they afterwards felt for their conduct. Shame and grief muſt have been the feelings of thoſe ſoldiers, when they became ſenſible that they were the inſtruments of murdering their Saviour. and are implied in the words, *They ſhall look upon him whom they have pierced.* The bitter regret, the ſympathetic ſorrow, which theſe men muſt have indulged after they became ſenſible of their guilt, is emphatically deſcribed in the context of the prophecy which the evangeliſt has cited: *They ſhall mourn for him as one mourneth for his only ſon, and ſhall be in bitterneſs for him as one in bitterneſs for his firſt-born.* The quoted prophecy then clearly proves that the perſon alluded to as having ſeen and borne teſtimony to the truth, was one who firſt rejected and afterwards embraced the Lord Jeſus.

5. If the evangeliſt meant himſelf, there would have been little propriety in the appeal which he makes, as it would be an appeal only to his own authority. On the other hand, nothing was more deciſive and forcible than appealing in corroboration of the death of Jeſus to the evidence of a man who like himſelf was an eye-witneſs of the event, and who ſuffered torments in atteſtation of its truth.

6. The circumſtance of the converſion of theſe ſoldiers will account for a fact recorded by Matthew. The elders, it is

related, gave large money to the ſoldiers for ſaying that they ſlept, and that his diſciples came and ſtole his body, promiſing to ſcreen them, in caſe the governor ſhould hear of it, from the puniſhment due to their neglect of duty. How, it may be aſked, could theſe tranſactions, which a ſenſe of ſhame and a dread of public indignation muſt have induced both parties to keep in profound ſecrecy, tranſpire and come ſo *circumſtantially* to the knowledge of the diſciples. The ſolution of this important queſtion is now obvious. The confeſſion of what had now paſſed between theſe ſoldiers and the elders was doubtleſs among the firſt acts which they did after their happy change, and it was the only atonement which they felt themſelves able to make for the murder of their Lord.

We cannot conclude this article without obſerving, that, while the converſion of the ſoldiers and the teſtimony which they bore to the death of Jeſus, and to the truth of the events attending his crucifixion, perhaps at a public examination, and in circumſtances of pain and danger, were wiſely ordained by Providence as one powerful mean of enforcing the belief of the goſpel in diſtant ages and countries—they elucidate in a ſtriking manner the benevolence of Jeſus. It was a glorious feature in his character, that he ever ſought to conquer evil with good, and this divine temper he has finely evinced amongſt his laſt actions on earth, in receiving in the number of his diſciples and conferring forgiveneſs and benediction on the men who embrued their hands in his blood. The hiſtorian of his life and the friend of his boſom alſo ſhews a delicacy and tenderneſs worthy of notice. He withholds from the indignation and reproach of poſterity the name of the ſoldier who pierced his Saviour, and holds him forth as only a *witneſs* and not the perpetrator of the deed. The ſoldier might yet be alive; and the tender regard which was due to his feelings, does honour to the writer; and is worthy of being admired and imitated by all thoſe who write or converſe in ſituations demanding ſimilar delicacy.*

* The juſtneſs of the above criticiſm will be farther illuſtrated by pointing out another example, in which John when referring to another is ſuppoſed to mean himſelf. "And Simon Peter followed Jeſus and alſo another diſciple: that diſciple was an acquaintance of the chief prieſt, and he went in with Jeſus into the hall of the chief prieſt." Chap. xviii. 15. The diſciple here meant muſt have been a *man of rank* and conſequence: he was perſonally known to the chief prieſt, as the original term (γνωστος) implies, an acquaintance of the chief prieſt, and had influence with him. His appearance ſecured him a ready admiſſion into the hall, and he afterwards procured

cured the ſame privilege for Peter. We might ſuſpect that he was Joſeph of Arimathea, for this illuſtrious man is repreſented by this evangeliſt as having taken an active part in the ſcenes which enſued, and is there ſpecifically called *a diſciple of Jeſus*. Chap. xix. 38. But whoever he might be, the circumſtances of the caſe preclude the ſuppoſition that the hiſtorian meant *himſelf*. He, like the reſt, was a *Galilean* and a fiſherman, poor and obſcure as any of the other diſciples. He was therefore as little likely to be known to the chief prieſts as any of the reſt, or if known unlikely to be *attended to* and *recognized* by him amidſt the ſolemnity and pomp of a court.

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